

New England Craftsman

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MARCH, 1914



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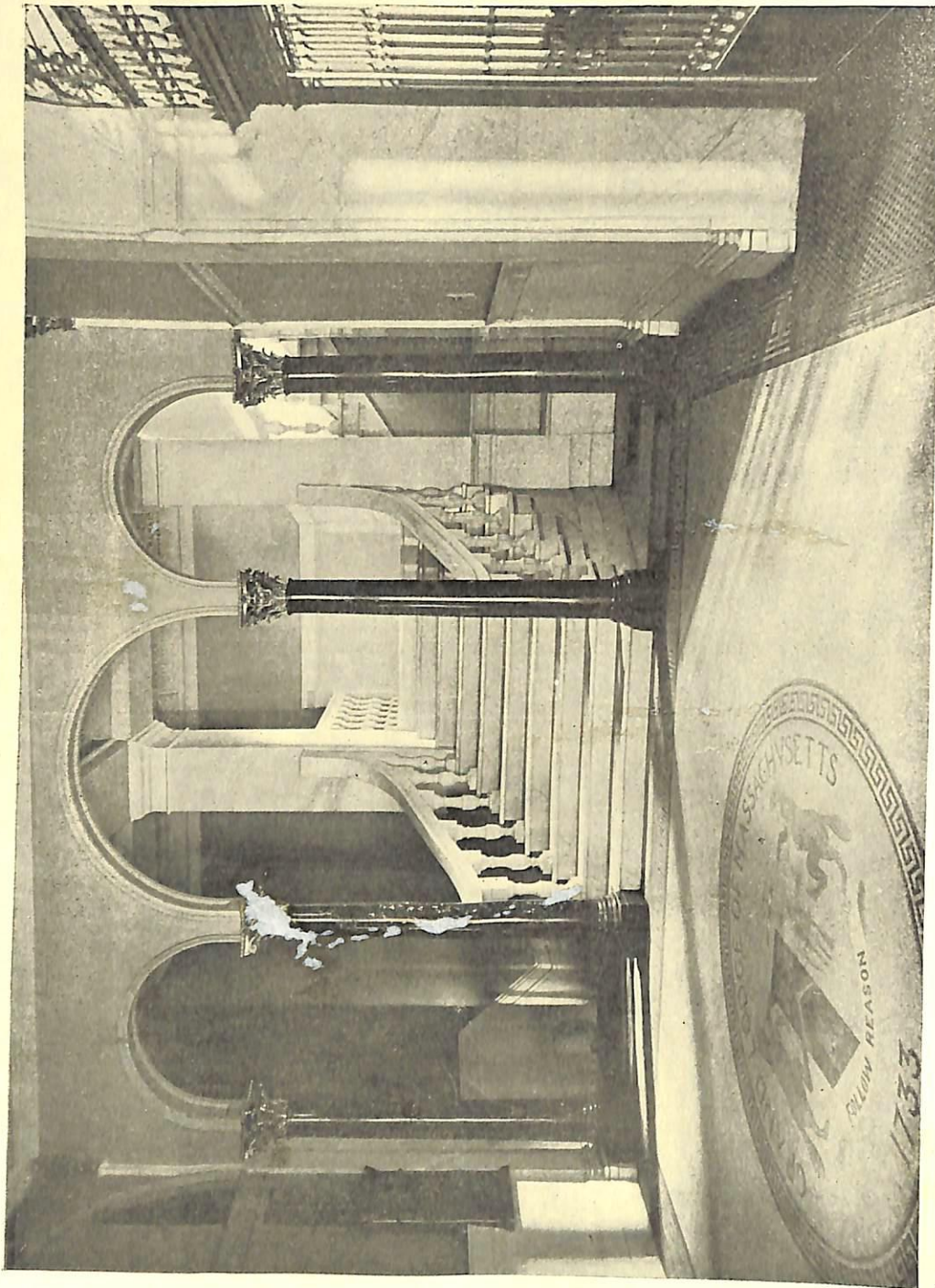
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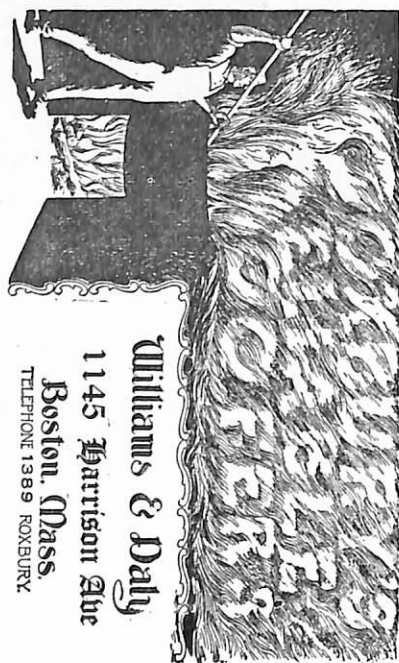
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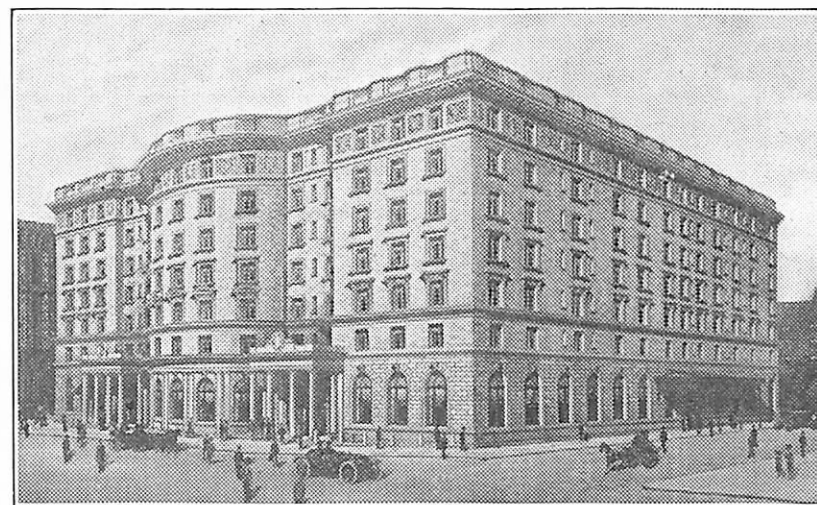


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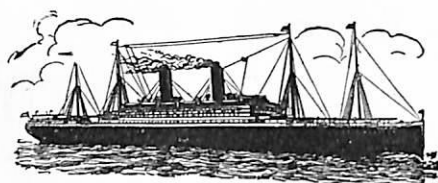
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NEW ENGLAND CRAFTSMAN

A Monthly Masonic Magazine

Vol. 9

March, 1914

No. 6

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A MONTHLY MASONIC MAGAZINE

Vol. 9

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The History of Masonry in Ireland

(CONCLUDED)

IN our last number we gave quite a history of Freemasonry in Ireland taken from W. J. Chetwood Crawley's "Caementaria Hibernica." The history closed with 1730, but is continued by Brother Crawley from Grand Lodge records to 1750. These records are mostly statements of elections of Grand Master and other matters which would have little interest for the general reader. We therefore give simply a list of the Grand Masters from 1725 to 1749 inclusive and copy the records of the last four meetings of 1749 as among the best examples of information afforded by them. The Grand Masters were as follows: 1725-1730, Rt. Hon. Richard, Earl of Rosse; 1731, Rt. Hon. James (King, 4th) Lord Kingston; 1732, Rt. Hon. Nicholas, Visct. Nettirvill; 1733-1734, Rt. Hon. Henry Visct. Kingsland; 1735, Rt. Hon. James (4th), Lord Kingston; 1736-1737, Rt. Hon. Marcus, Viscount Tyrone; 1738-1739, Rt. Hon. William (Stewart, 2d), Visct. Mountjoy; 1740, Rt. Hon. Arthur-Mohun, Visct. Doneraile; 1741-1742, Rt. Hon. Charles, Lord Tullamore; 1743, Rt. Hon. Thomas (2d), Lord Southwell; 1744, Rt. Hon. John (3d), Visct. Allen; 1745-1746, Rt. Hon. James, Lord Kingston; 1747-1748, Sir Marmaduke Wyvill, Bart; 1749-1750,

Rt. Hon. Robert (King, 1st), Lord Kingsborough.

From Grand Lodge Records.

Wednesday, 7th of June, 1749.—Grand Lodge in ample Form. When the Right Worshipful Sir Marmaduke Wyvill, Bart. Grand Master, proposed the Right Honourable Sir Robert King, Bart. Lord Baron Kingsborough, to be his Successor. The Grand Lodge immediately approved of the Nomination and elected and declared the Right Honourable the Lord Kingsborough, Grand Master of Masons in Ireland for the ensuing year.

His Lordship being then out of Town, the Time of Installment was postponed till he thought proper to name the Day, which was Wednesday the 13th of December, 1749. Grand Lodge in ample Form; a numerous and polite Assembly of Brethren present. When the Right Worshipful Grand Master Wyvill proclaimed aloud our Noble Brother Robert King, Lord Baron Kingsborough, Grand Master of Masons; invested him with the proper Badges and Ensigns of his Office, and installed him in Solomon's Chair, with great Solemnity and exact Decorum; and placing himself on his Right-hand made a very eloquent and polite Speech to the Audience proper on the Occasion, who, with

unanimous cheerfulness, thanked him for his tender Care and good Government of them during the Time of his Grand Mastership, and then joined in their Homage and Congratulations to his Lordship in the ancient, accustomed Manner.

The Grand Master forthwith appointed John Putland, Esq. to continue Deputy Grand Master, who was then declared and saluted. Boyle Lennox, Esq. was nominated to continue Senior Grand Warden and the Honourable Roderick Makenzie, Esq. to be chosen Junior, who were immediately declared and saluted; Joy and Pleasure then appearing in the Minds and Countenances of all the True and Faithful.

It may be justly said, that within these three last Years Free-Masonry has arrived to the highest Perfection it ever was in Ireland, as is observed by many old Brothers who had neglected the Lodges, and lain rusty some Years past, now re-entering among their harmonious Brethren, and joining in Concord to strengthen their Cement. Lodges, who were become too numerous for one private Assembly, like the industrious Bees, forming themselves into new Regular Bodies, for more convenient Ease; many worthy Brethren, from several Parts of the Kingdom, applying to the Grand Master for his Lordship's Sanction to hold their communities. One Instance more noble than any other, and more deserving perpetuation I cannot forbear to mention, which I shall do in the Words of the Transaction, for the information of those Brethren who have not till now, perhaps, had the Opportunity of knowing it.

Wednesday 3d of January, 1749. Grand Lodge in due Form. The Deputy Grand Master Putland acquainted the Grand Lodge, that our late Right Worshipful Grand Master Sir Marmaduke Wyvill, Bart. together with the Right Worshipful and Right Honourable the Lord Kingsborough our present Grand Master, the Deputy

Grand Master and Grand Wardens, and many other Gentlemen of Distinction, have formed themselves into a regular Lodge to consult the Good of the Craft, and, as far as in their Power lies, promote the Welfare of the Fraternity in general.

The Grand Lodge having a thorough Sense of their tender and affectionate Inclinations, immediately came to the following Resolution and Order.

Resolved,

That the Secretary do return the respectful and grateful Thanks of this Grand Lodge to the Noble and Right Worshipful Gentlemen and Brethren, who have so zealously considered, and generously offered their Assistance to the promotion and Honour of the Craft.

Ordered.

That a Registry be opened in the Front of the Grand Register Book for the said Lodge, and that the same shall henceforth be distinguished and known by the Denomination of the GRAND MASTER'S LODGE; and that all, or any of the Members thereof, who does at any Time think proper to visit the Grand Lodge, shall take place of every other Lodge on the Registry, or Roll Books of this Kingdom; and that each and every of them shall be as fully intitled to all and every of the Privileges and Freedoms thereof, as any other Member or Members that this Grand Lodge is composed of.

Wednesday 2d of May, 1750. Grand Lodge in Form. When it was unanimously resolv'd, that the Right Worshipful and Right Honourable the Lord Kingsborough, our present Grand Master, be, and is, hereby re-elected Grand Master of Masons in Ireland for the ensuing Year; not doubting his Lordship's Acceptance thereof, from his known Attachment to the Prosperity and Welfare of the Craft. And on

Monday 25th of June, the Grand Lodge in Form, his Lordship was proclaim'd Grand Master of Masons as

usual; and each of the Grand Officers continued in their Stations, with the accustomed Ceremony and Congratulations.

During this Second Year of his Lordship's Administration, the Almighty Architect, and Grand Master of the whole Creation, probably, was pleased with the Inclination of his Creatures; and from his inexhaustible Flow of Mercy and Goodness, bent the Hearts and Minds of the Brethren on a charitable Project of raising a Fund to build an Edifice, equally capable of containing the Members of the Grand Assembly on their solemn Meetings, as also therein to have musical or other Performances exhibited; and the Emoluments arising

therefrom to be distributed among the Indigent, according to their several Necessities. But as that Scheme has been printed and dispersed among the Lodges, I need say no more of it here: But join, all true and faithful Members of the Fraternity, in Praises and Thanks to that great Author of our Being, for all his paternal Kindness; whose all-seeing Eye is ever watchful of our Actions be they ever so secret; whose bountiful Hand is ever ready to aid and assist us in all our Adversities; whose spiritual Grace is ever ready at our Call, to fill our Hearts and Minds with Love and Adoration of him; and whose Strength enables us to practise all the Social Virtues.

The Unburning Fires in the Life of a Master Mason

HAIG ADADOURIAN



Haig Adadourian

of boiling lead was in the laboratory. Calling the Prince's attention to the molten metal, Sir Lyon said:

"Has your Royal Highness any faith in science?"

"Certainly."

"And have you trust in me and my word?"

"Yes."

The professor then washed the Prince's hand very carefully with ammonia. This was to remove any grease which might be on it.

"Now, dare you dip your hand into that boiling metal and ladle some of it out?"

The Prince hesitated for one moment.

"Do you tell me to do this?"

"I do."

"I am sure you would not allow me to do anything which would permanently injure my hand."

Without further hesitation or trepidation the distinguished pupil dipped

BURNING is one of the natural properties of fire. But under certain conditions it can neither burn nor do any harm. Science has proved it beyond any reasonable doubt. It was demonstrated to the late King Edward one day when he was Prince of Wales. At that time Sir Lyon Playfair was giving him a course of scientific education. During one of his recitations, a cauldron

his hand into the seething pot and ladled out some lead.

"Did you feel the heat? Did it burn your hand?"

"Not in the least."

The chemical applied to his hand had saved it from feeling the intense heat or from being injured by it.

To a Master Mason the expression, "The unburning fires," is neither unintelligible nor unnatural. As one versed in the Scriptures, he is familiar with the burning, yet unconsumed, bush, inseparably connected with Moses' life. The great legislator "looked, and, behold, the bush burned with fire, and the bush was not consumed." It goes without saying, that "this great sight" is as highly significant to every Mason, as it was to Moses, illustrative or emblematic of many a fire in his life, which is apparently destructive but really unburning and harmless. An active faith in the living God is one of the Master Mason's basic tenets. And the reason why certain of the fires incident to his life are undestructive is because he has absolute confidence in God, who has said to him: "I will be with thee When thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee."

It is needless to explain that the word "fire" in this connection is not material fire produced by the combustion of some vegetable, mineral or gaseous substance. What is alluded here is not the visible, tangible fire produced by natural agencies, but the invisible, intangible fire produced within man by moral forces.

A prominent fire of the latter sort is the kind engendered by sorrow. To liken life's sorrows to an intense fire is neither unusual nor unnatural. Any one who has shed hot tears of grief has certainly felt as though there were an intensely burning furnace within him. At an Oriental funeral gathering, which I attended as a boy of eight or nine, some people were shedding tears as a matter of

formality. Their grief was apparently akin to that of the usual "hired mourners." They were some of the female acquaintances of the deceased. The grief of one among them, however, was unmistakably heartfelt. She was the deceased's only sister. Her grief was evidently more than she could bear. She was a reincarnation of Rachel of Rama, although she was mourning for her sister and not for her children. The poetic and pathetic words she uttered in her loud lamentation were so unique as to leave a lasting impression upon my mind. They were: "O God, the death of my sister is burning me like a shirt of fire!" Yes, a great sorrow, whatever its cause, is like a "shirt of fire" and, for the time being, it burns the flesh and sears the soul, so to speak. But a man's sorrow can neither consume nor destroy him provided he has in him the grace of God. Nebuchadnezzar's fiery furnace was powerless to consume the three Godly young men, for the grace of God had filled their hearts. That was their protection. It made them fire-proof, so to speak. When the burning sorrows caused by a loved one's death overwhelm the true Mason's heart, he is by no means consumed, but is saved from destruction through faith in Him who said: "When thou walkest through the fire thou shalt not be burned; neither shall the flame kindle upon thee." Not many years ago a classmate of mine was murdered by some fanatical Mohammedans in Persia, where he was a missionary. To his young widow and venerable father this was the greatest heart-burning sorrow that had ever befallen their lot. And yet the grace of God was their salvation in their bereavement. And while the fire of their unspeakable grief was yet burning furiously within their hearts, the young widow wrote thus to her father in America: "God is very close to us, and, O, His help is so real and so wonderful, and I realize more and more what He is to me. Do not mourn and

grieve too much for us, but pray that we may be able to bear it and that this overwhelming sorrow may be to the glory of God." This is walking through the fire and not being burned. The fire within them was just as real and just as intense as any produced by a material substance, but instead of consuming, it purified, clarified, hallowed and mellowed them. The intense sensation caused by the death of a loved one may sometimes be as unbearable as the process of crucifixion. But to him who is living up to his Masonic creed, crucifixion leads to resurrection and resurrection is soon followed by ascension. First Gethsemane, then Golgotha, then Olivet and finally the Celestial Lodge!

But the fires of life are enkindled not only by sorrow caused by the advent of the Angel of Death, but also by the so-called ills of life. Unavoidable poverty, protracted ill-health, the misunderstandings of the friends, the envy of the enemies, and the poisonous, slanderous tongues of the evil-minded—these are productive of fire capable of consuming the heart. But the fire produced by such misfortunes has no more power to harm a good Mason than it had to consume Job. His faith in the Supreme Architect of the Universe serves him like a fire-proof coat.

"God sits by a fire of sevenfold heat,
As He watches by the precious ore,
And closer He bends with a searching gaze,
As He heats it more and more.

He knows He has ore that can stand the test,
And He wants the finest gold
To mold as a crown for the King to wear,
Set with gems with a price untold.

So He lays your gold in the burning fire,
Though you fain would say to Him "Nay,"
And He watches the dross you have not seen,
And it melts and passes away.

And the gold grows brighter and yet more bright,
But your eyes are so dim with tears
You see but the fire—not the Father's hand,
And question with anxious fears.

Yet your gold shines out with a richer glow,
As it mirrors a Form above,
That bent o'er the fire, though unseen by you,
With a look of ineffable love.

Can you think that it pleases His loving heart
To cause you a moment's pain?
Ah, no! but He sees through the present fire
The bliss of eternal gain.

So He waits there with a watchful eye,
With a love that is strong and sure.
And His gold does not suffer a bit more heat
Than is needed to make it pure."

There is one other fire-engendering agency in connection with the human life, and that is man's moral warfare. The keen consciousness of the evil consequences of yielding to temptation or of deliberate wrongdoing; the remorse caused by lost opportunities or wasted talents and bitter self-accusations and self-condemnations—are these not internal fires in different forms? Is it not reasonable to think that Peter's tearful grief and Judas' tearless pang were hotter than the flames that devoured the bodies of the Christian martyrs? When you have wronged a Brother Mason, or anybody else for that matter, by word or deed, and when your conscience condemns and smites you, do you not feel a fiery furnace within you? But even this fire cannot destroy a true Mason. He who has put his trust in God comes out undestroyed, like David and Peter, from the furnace of his sins, no matter how hot it may have been. To a true Mason, all these fires, whether caused by sorrow, misfortune, or internal

warfare, are harmless, for he lives and moves and has his being in God and, as such, he is absolutely safe for all time and eternity. Sometimes he is like the fabled phoenix, apparently consumed by his own acts, or by forces beyond his control, yet rising again from his ashes. And when he thus emerges unharmed out of his fiery trials and burning temptations

and apparently consuming sorrows, he shall hear the voice of God saying to him:

"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flame shall not hurt thee; I only design
Thy dross to consume, and thy gold to refine."

Whatever Is, Is Best

I know, as my life grows older
And mine eyes have clearer sight
That under each rank Wrong somewhere
There lies the root of Right.
That each sorrow has its purpose,
By the sorrowing oft unguessed;
But as sure as the sun brings morning,
Whatever is, is best.

I know that each sinful action,
As sure as the night brings shade,
Is sometime, somewhere, punished,
Though the hour be long delayed.
I know that the soul is aided
Somewhere by the heart's unrest;
And to grow means often to suffer,
But whatever is, is best.

I know that there are no errors
In the grand eternal plan,
And all things work together
For the final good of man.
And I know, as my soul speeds onward
In the grand, eternal quest,
I shall say, as I look back earthward,
Whatever is, is best.

—Ella Wheeler Wilcox.

Is the World Better or Worse?

We copy the following article from the "American Theosophist," believing it will meet the approval of every thinking Mason.

No one should be more interested in the subject of world progress than Freemasons. The principles on which Freemasonry is established lie at the foundation of human hope and happiness—they stand for brotherhood in some degree even to the superficial observer—while to the Mason of broad ideas they mean Brotherhood for the world.

—Editor.

HE sentiments uttered by the late Dr. Alfred Russel Wallace on his ninetieth birthday are most striking. The doctor's conclusion that there has been no advance either in intellect or morals since the days of the earliest Egyptians is rather dampening to the self-satisfaction of a people who think they are the greatest that ever existed. His opinion that the present system of society is rotten from top to bottom and that the entire social environment is the worst the world has ever seen is certainly open to discussion.

Undoubtedly the self-consciousness of the world is more a fact today than it ever was; therefore any part of humanity has a knowledge of all the other parts far more deeply and exactly than ever before. This is due to the public press and our unparalleled means of communication. So it is not possible to compare the statistical knowledge that we possess of life now with what we have as to earlier periods in history. These latter may have been far worse, and doubtless were, but the documents showing it do not exist. Certainly by the very law of evolution there must be some progress, although what one man would regard as progress might not be so regarded by another. For one temperament it would spell religion; for another science, and so on; there is no acknowledged uni-

form standard of judgment upon the point.

While the economic situation of the world undoubtedly appears at present to be in a pretty bad shape, yet there are evidences of progress lying beneath the surface upon which it is possible to erect a magnificent system of the future and this, since evolution undoubtedly is a fact, is sure to be realized in time at the surface of things.

The grewsome picture that Dr. Wallace draws of the world's present plight—the vain struggle of millions for sufficiency of the bare necessities of life, often culminating in starvation or suicide; the disgraceful traffic in young women; the prevalence of disease; the existence of slums in our cities; the social apathy of the government; the greed for wealth, etc.,—surely constitutes a terrible indictment against both the state and the religion of the people.

The present situation, in the judgment of some observers of the deeper causes, is only transitionally acute. The crisis to which things have been brought in almost every department of human struggle foreshadows the approach of an inevitable change. In no case can matters remain long at so critical a tension; beyond the critical point there must be readjustment—a new life, a new form. It is of the near change to a new form that the optimistic prophets of the day are speaking, even hinting that it must come within the next generation or two and bring with it the promise of a new day for humanity in which such readjustments will take place as will give greater play to the principle of universal brotherhood in all the activities of life.

One man, living constantly within the atmosphere of the big business centres of our civilization, recently remarked to me that he had observed that the greater minds of the day in

dealing with these problems are beginning to realize that there is but one key to the situation and that is **Brotherhood**. Men may say what they please, they may beat around the bush, may go off on a tangent, may take all kinds of side tracks, but finally they must come back to the fundamental proposition that the welfare of humanity is a practical spiritual problem, one that cannot be solved successfully unless the universal principle of the solidarity of the race be invoked and utilized at every point. The moment that is violated, inharmony, discord and trouble arise.

What organization in this world could succeed if the head of it did not give his attention to the whole and work out every detail in harmony with all others, thus treating the enterprise as a single unified object of consideration? The same is true of humanity; unless the good of the whole is considered, there is certain to be inharmony and distress. Theoretically, government is based on the greatest good to the whole people and an ideal government would attain to that end; but how far short of this ideal modern governments come is clearly seen when one compares them with the system prevailing in ancient Peru, for example, as shown in that most remarkable book, *Man: Whence, How and Whither*. The failure of modern governments thus far to measure up to their responsibilities in this regard has left undone that which can only be attempted in some measure by individuals, and what a pity it is that our men of power have

not yet discovered the reality of brotherhood and, therefore, the need to use their great talents for the good of the whole. If some of them would only seek to satisfy their ambitions as captains of industry, as builders of big business, as wielders of power in ways that include the welfare of all the people, their success would be sure and their names would live. It is strange that more men of deep acumen and ability have not realized this.

Some already have, in a way. Mr. Carnegie, for instance, has become a noteworthy philanthropist and is beginning to reap not only the fame but the personal joy of working for humanity. It is stated in the public press that, recently, upon the occasion of his seventy-ninth birthday, he showed great happiness and youthfulness, expressing himself quite content with life here and desirous of continuing it indefinitely. No wonder he is filled with joy, considering the multitude of kind and grateful thoughts that are directed toward him now, for does anyone, but the man wrapped up in ancient ignorance, doubt the fact that kind and loving thoughts react joyfully and happily upon those to whom they are sent?

If a man wants to create a heaven on earth, let him labor for the regeneration of humanity, physically, emotionally, mentally. Even if his object be to gain personal happiness instead of the higher virtue of seeking the enlightenment and happiness of all, still there is no surer way of gaining it for himself than by the way of practical altruism.

Class Legislation

The following article by Edward H. Hart, Past Grand Master of California, is taken from the "Trestle Board" and covers a subject very little understood by Masons generally. There is no doubt but what Grand Lodges have very generally encroached upon the privileges of subordinate lodges, depriving them of rights which should never have been disturbed. Such action may have taken place in Grand Lodges without suspicion that they were exercising powers which they had no right to claim. Some of these proceedings may have been beneficial, rather than detrimental to the interests of Freemasonry, even though not justified in principle.

Most Masons may have forgotten, even if they had ever known that the subordinate lodge preceded the Grand Lodge and was the authority from which our great institution has been developed.

We are willing to admit that old ways are not always the best ways and Freemasonry like every other institution may adopt methods vastly more helpful to its progress than those in vogue in the early days of its history. At the same time, knowing that privileges once surrendered are forever lost, they should be granted only after mature deliberation.—Editor.

THE real work of Masonry from its origin, which extends back into the nebulous and shadowy past has been accomplished by and through the subordinate lodges. Individual Masonic lodges, each sovereign in itself, existed before a Grand Lodge was thought of, and ever since the beginning of Masonry, Grand Lodges have been created by subordinate lodges; and while this, without a single exception, is true, yet Grand Lodges in practice are gradually arrogating to themselves, not only those powers which, according to their nature, belong to them, but powers that properly and inherently belong to the subordinate lodges.

This tendency to enlarge their powers at the expense of the subordi-

nate lodges is analogous to the tendency illustrated in our national form of government to centralize power in the federal government at the expense of the individual States, whereby finally the central government is destined apparently to absorb the entire zone of concurrent, or doubtful powers, lying between the nation and the States, ultimately gathering to itself exclusively this entire doubtful zone. So, in like manner, the tendency of Grand Lodges is to minimize the rights of subordinates, and in many cases to deny these rights altogether, rights which, as we have stated, are, we believe, inherent prerogatives of the subordinate lodge.

For instance, it has become the very general practice of Grand Lodges to deny to subordinates, except within the most circumscribed limits, the right to frame their own by-laws. A uniform code of by-laws, as a rule, is prescribed by the Grand Lodge, and, as stated, the subordinate lodges have in this respect the most limited power only.

Again, the Grand Lodge absorbs a very large percentage of the income of the subordinate lodges, regardless of whether this absorption emasculates the financial power of the subordinate lodge to provide for its own destitute members, and for the discharge of its charity obligations. In other words, the Grand Lodge demands are paramount, and if the subordinate lodge has sufficient revenue left after responding to the demands of the Grand Lodge to carry on its work of Masonry, well and good, but if it has no revenue left after providing for the demands of the Grand Lodge, then its real activities in the discharge of its charitable functions, etc., must languish.

One of the marked aggressions of this kind which has taken place in very recent years in American Grand Jurisdiction is legislation by Grand Lodges upon the so-called "liquor

question," whereby subordinate lodges are forbidden to receive or consider petitions for degrees, or applications for membership of those, more or less directly engaged in the so-called "liquor traffic."

The question of who may be received as members into a lodge, while, perhaps never classed as an Ancient Landmark by Masonic writers, has nevertheless, from time immemorial, been regarded as a subject over which subordinate lodges are presumed to have exclusive jurisdiction, and, if a Grand Lodge may legislate against one class of occupations for membership in subordinate lodges there is nothing in principle that would prevent a Grand Lodge from legislating against any other class of occupations; and if a Grand Lodge may prescribe to subordinate lodges what class of occupations may be excluded, it may, upon principle, go farther and extend this class legislation so as to exclude certain races and nationalities, and so on indefinitely, thereby depriving the subordinate lodge of its right to exercise, except in a very limited way, its privilege of saying who shall or who shall not be accepted as members.

The correspondent of Iowa, which State has legislation similar to that which was adopted in California a year ago upon the liquor question, expresses his opinion upon this subject in his comments under California, as follows:

"While we are a profound believer in temperance, and although our own Grand Lodge has long had such an enactment, we doubt the wisdom of this invasion of a distinctly subordinate lodge prerogative. Why not strive to elevate the individual standard till not only the saloon keeper but he who makes the business a seeming necessity will as a matter of course be turned from the doors of our fair fraternity?"

And the correspondent of South Carolina, in his current report on this subject, says:

"The everlasting liquor question,

like the grass, comes up fresh and green each year, and many and varied are the laws in connection therewith in the different jurisdictions. For our part, we would like to see each lodge act as the judge of its own members, a black ball being more Masonic than class legislation."

It would seem that where, in accordance with the law of Blue Lodge Masonry in the United States, one adverse ballot is sufficient to reject a candidate, the subordinate lodges might be trusted to safely guard their portals against the entry of undesirable material, without the necessity of a Grand Lodge enacting any sort of class legislation which is opposed as we understand Masonry, to the fundamental principles of our institution.

The writer of this report can go even farther than the Iowa correspondent, who affirms that he is "a profound believer in temperance;" and say that he never drank a glass of intoxicating liquor in his life, not even a "presidential mint julep," and that he does not even know the taste of beer, or "near beer," yet he is not in favor of class legislation of any kind by a Masonic Grand Lodge.

Legislation of this character, which, admittedly has been common in recent years in America, has been the subject of more than half, probably two-thirds, of all the so-called "decisions" of Grand Masters in American Jurisdictions in the last three or four years, and to afford an idea of the seemingly absurd and limitless extent to which these "decisions" go, we refer to a recent decision in Tennessee, as follows:

"Edgefield Lodge, No. 254.—A bill clerk in a wholesale grocery store in which whisky is sold, but who is not called upon to handle the article, has petitioned this lodge. Will it conflict with Edicts 59 and 61?"

"Answer: In accordance with ruling of Past Grand Master McQueen (see Proceedings 1904, page 36), and approved by Grand Lodge, it would conflict with the Edicts mentioned

above. If the bookkeeper is applicable, then why not the bill clerk?"

Which ruling is logically extended after the manner of "The House that Jack Built," as follows:

"The man who made the bottle that held the whisky; the farmer who sold the sand that made the bottle that held the whisky; the man who made the spade that dug the sand that made the bottle that held the whisky, etc., etc., are all ineligible by the same ruling."

As previously stated, more than one-half of so-called "decisions" that one encounters today in reading Grand Lodge reports are rulings constructive of liquor traffic provisions embodied in various Grand Lodge constitutions; and, in our judgment, future Grand Masters of California will encounter the same experience that has obtained elsewhere, in that frequent applications will be made to construe this particular piece of Grand Lodge legislation.

Masonic Record of Hon. E. Stevens Henry

Rockville, Conn.



E. Stevens Henry
At date of joining—age 21



Hon. E. Stevens Henry
More than half a century later

AMONG the notable occasions in the history of Fayette Lodge, No. 69, of Rockville, Conn., few if any have surpassed in interest that of the communication of January 13th at which time the officers elected for the ensuing year were installed and the long service of E.

Stevens Henry was commemorated. This brother has been in the service of the lodge fifty-six years, fifty of which have been as treasurer. In appreciation of this service the lodge unanimously adopted the following resolution:

In recognition of the long, gratui-

tous, and invaluable services of our treasurer, Brother E. Stevens Henry, we desire on this golden anniversary of those services, to spread upon our records this testimonial of our regard and appreciation of him, and of his labors among us.

Brother Henry was born in Gill, Mass., on February 10, 1836, but with his parents removed in early boyhood to this city, where he has since resided.

He was the second member raised in this lodge, after its removal, on October 15, 1856, from Ellington, to its new home in the old "King Tavern" building, in Rockville.

On June 17, 1857, eight months after that removal, being then just four months past his twenty-first birthday, he made application to this lodge for admission.

On July 1, 1857, he was accepted and initiated as an Entered Apprentice Mason, and on July 24, 1857, was passed to the degree of Fellowcraft, and raised to the degree of Master Mason.

On June 23, 1858, he was elected secretary, and was installed into that office on July 28th.

On April 17, 1859, he was elected junior warden, and was installed on April 27th. He was re-elected to that office on February 26, 1860, and was again re-elected on February 27, 1861.

On December 25, 1861, he was elected and installed as senior warden, and was re-elected on December 25, 1862.

On December 23, 1863, he was elected treasurer, in which office he was installed on January 9, 1864.

He has been annually and unanimously re-elected by the brethren of the lodge to that honorable and responsible position at every annual communication since then, his last election having been at the last annual communication of the lodge on December 9, 1913, his installation being on the evening of January 13, 1914, thereby entering upon his fifty-

first year as treasurer, and having completed fifty years of continuous service in that office, and nearly fifty-six years of continuous service as an officer of this lodge, out of a membership of not quite fifty-seven years, commencing at the earliest age at which he was eligible to membership.

He has also served his Masonic companions as an officer of Adoniram Chapter, No. 18, R. A. M., during his entire membership in that body, a period of fifty-three years, and as its treasurer for forty-six years; and Adoniram Council, No. 14, R. & S. M., as its treasurer during his entire membership in that body, a period of more than forty-six years.

Such an honorable record of long continued and unbroken official service, without wish or desire of reward, manifesting as it does his great interest in this lodge and in our order, we regard not only as a great honor and service to us, but as an achievement which we believe to be unique and unparalleled in the history of any fraternal organization, and we wish, in token of our appreciation of that faithful and honorable service, covering these many years past and future, to extend to Brother Henry our fraternal heartfelt love and appreciation, to hope that he will continue to serve us for many years to come, and to wish for him very many years of life, blessed with unbounded health, prosperity and happiness.

In business Brother Henry is treasurer of The People's Savings Bank of Rockville, and is also the owner of a fine farm, on which he has a prize herd of registered Jerseys.

Brother Henry has occupied many positions of honor and responsibility, having been mayor of Rockville, trustee of The Connecticut Agricultural College, representative and senator in the Connecticut legislature, treasurer for four years of the State and member of Congress from the first congressional district of Connecticut for eighteen years.

Presentation of Flag to Temple Council, R. & S. Masters

East Weymouth, Mass.



Edgar W. Evans

THE new Masonic Temple at East Weymouth, Mass., was the scene of another notable event Thursday, March 5, when Temple Council, R. and S. Masters, was constituted by Most Illustrious Edgar W. Evans, grand master, assisted by the officers of the Grand Council.

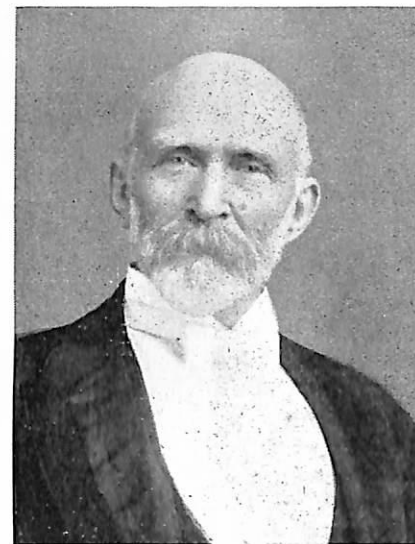
The officials of the Grand Council were received with the honors due their rank and the new council constituted in accordance with the ancient customs of the rite.

With the grand master were the following grand and past grand officers of the grand body: Rt. Illustrious Charles H. Preston, D. G. M.; Rt. Illustrious S. Everett Tinkham, G. P. C. of W.; Rt. Illustrious Miah G. Kenny, asG. T.; J. Gilman Waite, G. R.; Rev. Dr. R. Perry Bush and Rev. Dr. Frederick W. Hamilton, G. C.; Alfreda R. Hersam, G. M. of C.; Edward J. Ellis, G. L.; G. W. Bowen, G. C. of G.; Rt. Illustrious William H. L. Odell, asG. C. of C.; Charles A. Taber, grand steward; William Pierce, grand sentinel; Rt. Illustrious

Augustus Ridgeway, George E. Baxter, M. Perry Sargent and G. Sidney Macfarlane, P. G. P. C. of W. A guest of the grand master was Grand High Priest Eugene A. Holton of the Grand Royal Arch Chapter.

There were also present many representatives of other Councils and many prominent Masons of other branches of Freemasonry. Among notable Companions in attendance was Past Deputy Grand Master Miah G. Kenny, who presented a handsome American flag to the Council.

Rt. Illustrious Companion Kenny has been long conspicuous by his devotion to the Cryptic Rite and has shown his affection by gifts to other



Miah G. Kenny

Councils, among which may be mentioned a marine painting by J. Ambrose Prichard to the Masonic fraternity of Somerville; a portrait of the late Rt. Illustrious Companion James

Utley to Adoniram Council of Waltham; a fine Venetian picture to Naphtali Council of Chelsea by Walter F. Lansil; a portrait of the late Rt. Illustrious Edouard H. Boudoin by Walter Gilman Paige to New Bedford Council; also a silver loving cup, which was presented to him by the late Rt. Illustrious Companion Utley to the same Council.

form this Council, and I then promised myself the pleasure of contributing something to it to show my interest and good will, and I wish to trespass a little on your time to justify my choice. I have selected the flag of our country. I have observed that many of our Masonic societies are providing themselves with flags, which I think very appropriate



The "Bon Homme Richard" and the "Serapis"

Painting by Worshipful Brother Walter E. Lansil, Past Master of the Lodge of Eleusis, Boston, Mass.

In presenting the flag to Temple Council Rt. Illustrious Companion Kenny spoke in part as follows:

"Thrice Illustrious Master and Companions of Temple Council, I am delighted to have the privilege of being present at the constitution of this new member of the Royal, Select, and Super-Excellent Cryptic Rite Family.

"I was present at the meeting of Abington Council when release of jurisdiction was voted to enable the Companions of East Weymouth to

for their influence to inspire our patriotism and love of country, as every Mason should be a good citizen, and should love his flag for what it is and for what it represents. We should know its history and the places and events where it has been borne in honor and triumph; we should love its broad stripes and bright stars for their beauty.

"Senator Hoar once said of it, 'I have seen the beauty of the arts and architecture, of mountain and river;

I have seen the sun rise on Mont Blanc and the full moon shine on the Jungfrau; but the fairest vision my eyes ever beheld was the "Flag of my Country" in a foreign land. Beautiful as a flower to those who love it. Terrible as a meteor to those who hate it. The glory, the admiration, and the love of seventy millions of the American people.'

"Since the early days of the Revolution, it has been borne to honor and victory. John Paul Jones fitted out an old Indianman, the 'Bon Homme Richard,' and sailed from a friendly port in France with a letter of marque to prey on English commerce. Cruising in North Sea, he encountered the English man-of-war 'Serapis,' Captain Pearson, and they gave each other battle. Jones came to close quarters and grappled and the fight went on. Pearson after a time called on Jones to surrender. His answer was, 'I have only just commenced to fight.' Jones boarded the Englishman and, after a close hand-to-hand fight, Pearson struck and Jones had to hustle to get his prisoners and crew on board the Serapis before the shot-riddled Richard went to the bottom of the sea, the only case on record where the commander of a sinking ship demanded and received the surrender of a seaworthy one.

"We have the names of Lawrence, of Perry and Decatur and many others of heroic mold who honored the flag. Captain Hull in the Constitution (Old Ironsides) fought and captured the 'Guerrier' off Boston Light in the War of 1812, and when Captain Dacre tendered his sword in surrender, with the chivalry of a true hero Hull said, 'Dacre, retain your sword.' George Dewey sailed into Manila Bay, supposed to be planted with torpedoes, and carried out the orders of the Hon. John D. Long, Secretary of the Navy, to destroy the Spanish fleet, and he did it effectually. And how the country hailed him for his heroism, and what a reception they gave him on his homecoming! Again when Cervera's fleet

was known to be coming to our waters, what visions of shot and shell were in the minds of our people. No one knew where it would strike, from the Florida Keys to the Bay of Fundy. With what anxiety we watched for the arrival of the Oregon on her 6000-mile trip from the Pacific around Cape Horn! For the loss of our battleship was important at that time, but she was in time to prove American gunnery and mechanical skill which brought her into action after her long trip in perfect condition. When that much overrated fleet emerged from the harbor of Santiago de Cuba and was met by the concentrated fire of our fleet, manned by the best gunners on earth or sea, pelted to death, annihilated, how proud we were of the men behind the guns; how pleased we were that we had provided such an element of power. Again, when the 'Maine' was blown up in the harbor of Havana and we landed an army in Cuba to release the Cuban people from the tyranny and oppression of Spain and drove out Weyler and broke up his reconcentration camps, cleaned the streets of Havana, banished the yellow fever plague, taught them hygiene, finance and self-government, and gave them their country, a free gift, one of the richest islands of the sea, 'The Pearl of the Antilles,' worth hundreds of millions of dollars, especially owing to the strategic position in connection with the Panama Canal, history records no brighter national action than that exhibition of simple justice. And now we are about to give to the world the Panama Canal at an expense of four hundred million of dollars,—a boon to the whole human race in its effect to facilitate and cheapen transportation, made possible by the rich endowment of our country with natural wealth and the industry and courage of our people, all natural and ordained from the beginning by an all-wise Providence for the benefit of the whole human race.

"And, Companions, this is the 'Flag of our Country.' This is the

flag which noble men and heroes fought for and honored and defended. Think of you and I, humble citizens of this great country, being co-heir in its honor and glory, co-heir with such men as the 'Magnificent Hancock' on the field of Gettysburg, the magnetic Sheridan, riding down the Shenandoah Valley to wrest victory from defeat, the stalwart, self-reliant George Gordon Meade after three days' terrible fighting at Gettysburg gaining the victory that turned the tide against the rebellion, 'Thomas at Chickamauga,' Hooker on Lookout Mountain in his 'Battle above the Clouds'—more than halfway up to God. The strategic, tactical William

Tecumseh Sherman, who marched his army from Atlanta to the sea, and the 'Indomitable Grant,' and of the countless thousands who are looking down upon us at this moment from houses not made with hands, eternal in the heavens, who gave life itself in defence of this flag, who with approving smile witness our little efforts to honor the flag they loved so well.

"Thrice Illustrious Master, I ask Temple Council to accept this flag that it may be a delight to their eyes, inspire them with patriotism and lead them to a noble and steadfast love of country and make them better citizens, better men and better Masons."

Some Notes on the Descent of the Ritual

Extracts from a Paper Read by Bro. Lieut. F. H. Shipton, R.N., P.M., D.C.
at the Authors Lodge, No. 3456, London

THE historical school from which we mostly draw our information recognises nothing for which documentary evidence does not exist. This might lead one to believe that our ritual was just taken from a sort of operative Masons Trade Union Rules, and put into something like its present form by what they call the lively imagination of Dr. Anderson, who drew up the Book of Constitutions in 1723; in fact some look with much suspicion on anything before the year 1813. I have seen it stated that the degrees were not divided up till after 1778, but the extracts from the book I have given you were published before 1740, and were no doubt adapted, if not from English, either from Scottish or Irish practice at the time. I will, however, ask you to look back in imagination to something far older than even the Hebrew rules, that is, to the old civilisation of Egypt. The tradition is that all the races of mankind originated in Africa, along the Nile valley, and as they increased waves of emigration put forth to all

parts of the world, taking their ancient traditions with them, and there seems to be little doubt that they settled in this country.

Australian Totems.—When I was surveying in Australia I was told of the customs of initiation among the Northern Tribes, which I understand are the same amongst the Aruntas; also, I believe, in many of the Islands of the Southern Pacific. When a young man is initiated to the Totem, or Tribe to which he belongs—this, by the way, being always that of the mother, not the father—the secret name is whispered to him. He is given a name of his own, which is inscribed on the Churinga or sacred stone. This Churinga has many qualities. The Churingas of the dead are supposed to represent the spirits of the ancestors, and are carefully hidden in some secret cave. They represent the accumulated wisdom of the Tribe. When the Churinga is presented to one of a particular Totem it claims a solemn obligation amongst the Brotherhood. When thus presented it is pledged, and can-

not be used again until redeemed by the owner, or cleared by the consent of the benefactor. These customs, of course, were common long before the advent of the white man, and must have had their origin in a common source.

Egbomen.—On the West coast of Africa, in the old Calabar district, there is initiation with peculiar ceremony, and several degrees, fees being payable to the Brotherhood. They have a common house or Lodge, wonderfully decorated, and with wooden images of natural symbols. The equivalents of our Grand Officers pay very large fees, and wield a large influence.

The Egyptian mysteries seem to have been at first purely astronomical, and include the transmission of the knowledge of measurement, of time and space, and observation of the heavenly bodies. Traces of this have come to us in the ancient buildings, and Papyri lately found and translated. In the translation of the ritual, written many thousand years ago, and typified in the mysteries of Amenta, or the passage of the Spirit through the under world, ceremonies very similar to ours were observed. For instance, the candidate passed through the two pillars, each of which asked him questions. When properly answered he was told "Thou mayest pass, thou art purified." The questions were followed in the different parts of the building. The manes passing through the two pillars, these were called Tat and Tattu, Tat meant "In strength," Tattu "To establish." The word "Tattu" also denotes Two Tat pillars, or the place of establishing for ever. The word "Sen" means brother or fraternise. Masons, therefore, would mean brotherhood of truth. The sign of the Goddess Ma was an ostrich feather typifying light and shade. These are exemplified in our black costumes and white aprons and gloves. The twenty-four-inch gauge represents two feet, in Egyptian Mati or the two truths of Ma, the basis on which we all stand.

The traditional history of the building of King Solomon's Temple typifies its astronomical and mythical origin, but not the historic. The real meanings of these myths not being written down, were handed on orally. In this myth of the Temple, Solomon is described as "Tu-em-Hept" or the wise one, son of Phah, the great Architect of the Universe. Hiram King of Tyre is Horus, the Sun God.

Amongst the emblems the gavel would represent the double Axe, the single axe being always the sign of physical force or dominion. This axe, by the way, is always carried before the King in a palaver on the West Coast of Africa. The apron was worn by the early Egyptian Kings in part of their ritual. The cable tow is the Ankh sign, and was worn by the Initiate as a sign of Eternal Life. It is the crux ansata, or the circle and cross representing the four quarters of the Heavens. The square is represented in the old ritual as the sign of the Master Builder, and also the High Priest of Atum-Ra. In the Paprus of Ani the seven Great Ones are shown each seated on the square; they are also typified by the seven stars of the Bear. The Dove on the staff is shown carried by certain Priests in the prow of the solar boat pointing out to the Manes the way of the passage through Amenta.

At our last meeting we were told St. John's Day was a proper day on which to meet, the inference being that it was in winter. I suggest for your consideration that in the ancient Ritual the day of the summer solstice was the most important time. This also being at the time of the beginning of the rising of the Nile. This day also happens to be another St. John's Day, which might have been the reason of St. John's Day being specially suitable, and if so it might very naturally follow that St. John's Gospel was the appropriate place at which to open the Volume of the Sacred Law.

—The Freemasons' Chronicle.

The Mysteries at Eleusis

BY LILIAN WHITING

Many are the thyrsus-bearers, but few are the mystics. By permission of Katherine Tingley, editor of "The Theosophical Path"

THE Mysteries of religion were not alone centered in the Eleusinian, but they meet man at every turn and constitute that alembic crucible from which divine wisdom is distilled; but a sojourn in Athens brings one to a vivid realization of the scenic splendor and impressiveness of these ancient rites celebrated at Eleusis, and from the old Dipylon cemetery the visitor passes through the very gateway, leading into the via sacra, from which the ancient processions went forth. Eleusis is twelve miles from Athens, and the Gate is within easy walking distance from Constitution Square, the central part of the Hellenic capital. Faring forth from the via sacra, the view commands the Acropolis, with that ethereal ruin of the Parthenon which seems to float in the air. The way is lined with funeral urns and sculptured tombs, although many have already been removed to the National Museum. The road winds on past the olive groves where Plato had his Academy, over the Cephissus, and into a deep, wild valley opening to the famous pass of Daphne beyond which is the Thracian plain. The processions that went forth along this route to celebrate the Eleusinian Mysteries have almost left their image in the ethereal currents to be disclosed to all in sympathy with the marvelous rites. They were invested with great splendor of ritual, and each of the officials carried in his hand a sprig of thyrsus; there were priests, mystics, youths, and maidens, who, when reaching the wayside temple of Apollo, would pause on the journey singing choral hymns, and dancing in honor of the god.

"O happy, mystic chorus,
The blessed sunshine o'er us
On us alone is smiling,
In its soft, sweet light;
On us who strive forever
With holy, pure endeavor,
Alike by friend and stranger
To guide our steps aright."

What was the purpose of these rites? There have been almost as many solutions and speculative theories as there have been questioners, but apparently the celebration only accentuated that universal quest of the spirit as to its origin, purpose, and final destiny. It is the quest solved by Theosophy alone. The Mysteries taught a more sustaining faith in the immortality of the soul, and in the nature of the experiences to be encountered after the change we call death. Cicero was one of the hopeful interpreters. "Much that is excellent and divine does Athens seem to me to have produced and added to our life," he said, "but nothing better than those Mysteries, by which we are formed and moulded from a rude and savage life to humanity; and indeed in the Mysteries we perceive the real principles of life, and learn not only to live happily but to die with a fairer hope." This conviction of Cicero was shared and also affirmed in various expressions by Plato, Sophocles, Pindar, and many others. Above the beautiful Bay of Eleusis is a high plateau on which the Temple of the Mysteries stood, and which is said to have been of such magnificent proportions as to hold thirty thousand people. There was a wide portico adorned by twelve Doric columns, from which two spacious portals led into the interior, which was quar-

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ried out of the solid rock underlying the height. The roof of the Temple was supported by forty-two colossal columns, in six rows; it was nearly two hundred feet long, and proportionately wide. It is within recent years that the Archaeological Society of Athens has excavated this ruin, finding intact the pavement and much of the foundations of the walls of this vast sanctuary, and this discovery is felt to have offered hitherto unknown problems to architects in its complexity of structure.

When the procession entered Eleusis with the men bearing olive branches, the youths adorned with chaplets, the maidens bearing holy vessels, each devotee, also, with a flaming torch whose glow lighted up the darkness as they advanced chanting the Homeric hymn to Demeter, the spectacle must have been impressive indeed. With all, special preparations had preceded the journey. Those who took part had all bathed in the sea; they had kept a fast; and the day before setting out was sacred to sacrifice.

But as to whether the celebration was exclusively a spiritual rite is a disputed matter. Certainly every rite was symbolic; certainly it was all one form of the manifestation of idealism. The first initiations of the Eleusinia were called Terminations, denoting that the rudimentary period of life was ended, and that the candidate was now a Mysta, or liberated person. There were the Greater and the Lesser Mysteries, and the Greater were held to complete the liberation, and carry the candidate on to higher stages of development. "All men yearn after God," said Homer. The Greeks believed the soul to be of a two-fold nature, linked on one side to the Divine world, and partaking of the Divine nature; on the other, allied to the phenomenal and the temporary, and thus under bondage.

No two commentators on the Eleusinian Mysteries have ever been in complete accord. Dr. Mahaffy says, however, that all the more eminent authorities agree in one respect: that the doctrine taught in the Mysteries was that of faith in the next state of existence, and that this belief made those who partook of the rites better citizens, and better men.

Eleusis was also famous as being the native city of Aeschylus, who was born there about 525 B.C., and it cannot but suggest itself as a speculative query as to what degree his deep spirituality, and his messages of imperishable truth were influenced by the strangely religious character of the environment, the scene of the Mysteries.

When the ceremonies opened in the Temple, the initiates entered clad in linen, the head wreathed with myrtle, and golden grass-hoppers in the hair. But the actual nature of these rites has never been authoritatively disclosed. All speculation and all the theories find certain points and fragments of support, but no one rightly claims any entire knowledge. The philosophy of Aristotle reveals to us that the Greeks held an undoubted consciousness of both the visible and the invisible worlds; that they contemplated life largely from the standpoint of eternity.

Among the most beautiful of the rites of which we have actual record was the symbolic passing on of the lighted torch from one to another, each torch in the procession being lighted from the one immediately preceding it. This rite was to suggest by symbol the transmission of knowledge from one generation to another and from one century to another. Apparently the Eleusinian Mysteries were but another revelation of the manner in which the spiritual nature of man forever asserts itself as the inheritor of Immortality.

Masonry Exalts

Brother W. H. Bumpus, editor and proprietor of "The Tennessee Mason," made an anniversary speech in the February issue of his publication that is too good to be kept wholly to the readers of his paper, and we copy it in full as follows:

OUR ANNIVERSARY

With this issue we begin the twenty-second volume of the "Tennessee Mason," still modest but clean and sincere, striving to lift up, to encourage and to lighten the burdens of the weak-hearted and doubting, and giving a different point of view to those who are discouraged. In other words, we have been doing a work of love more than of dollars, by putting before the craft words of comfort for those who are disposed to look on the dark side, to view life as a struggle, simply, without reward in this life and caring little about the future life. We take the position that Masonry exalts and adorns this life and that it is the duty of Masons to culture their minds and thus ennoble their living which will tend to prepare for the life to come. We believe in industry, in persistent pursuit of ends desired, if laudable, and these elements of manhood involve the formation of character, the discarding of vice and a perfect trust and confidence in one's own powers with divine help as the basic rock. How often have we met brethren who complained of environment, of the want of success, when we looked through the words and saw a poor will, a faulty judgment, a lack of confidence—a man without spirit—yet encumbered with the usual demands of the family. To such we counsel for introspection, for self-examination in this new year, which has a bow of promise for all trusting hearts. How beautiful is self-reliance and what shining jewels it gathers to its fold from those who are watching to press energetic, trusting hands and say "God bless you and prosper you."

Every Mason has the chance to hear these words if he will only stand up and return to our great principles. They never yet made a man worse, but have placed many a man's feet in the right way and upon the Rock. You can only know the good done by constant association with your brethren, attendance upon the lodge and the reading of good Masonic literature. Read and learn something every day is no burden to any human life, but the certain, unfailing step to higher and nobler things and eventually to a crown. "Be true to yourself and you cannot then be false to any one."

"We Now Have a Catholic Battleship"

A short time ago Cardinal O'Connell's Boston Pilot had these words:

"We now have a Catholic battleship, the Utah, whose commander and several of the other officers, including the chaplain, as well as three-fourths of her crew, are Catholics."

What would we think if the Mormons said this, or if a Methodist bishop used these words, substituting the word "Methodist" for "Catholic."

—The Masonic News.

Argentine Intolerance

The Argentine Republic has refused recognition of Freemasonry for the following reasons: The Masonic Order has not the interest of all citizens at heart, but wishes to further the selfish interests of its own members to the detriment of the other citizens. Masonry is anti-Christian and demands that its members oppose the Christian belief. By its constitution, Argentine is pledged to protect the Christian faith and therefore cannot permit Freemasonry, which stands in opposition to this. * * * Masonry is a state within a state, although it is a distortion of a state.

With this remarkable decision Argentine places itself in the same rank with Austria.—The Masonic News.

Albert Lewis Richardson



ALBERT LEWIS RICHARDSON, one of the best known and most popular Masons of Boston, passed suddenly from this life to the great beyond Tuesday, March 17. Although not in vigorous physical condition, no one suspected the end was so near. He was in our office Saturday afternoon discussing business that would require his attention on Monday. On Sunday he was stricken with a fatal illness that on

Tuesday closed his eyes in their final earthly sleep.

Brother Richardson had many close friends who prized his genial companionship and respected him for the honesty of his character. There was no deception in his dealings with men. He was conscientious and fair in his judgment, forming his opinions carefully and maintaining them modestly but firmly. His death creates a void in many fraternal groups that

will be hard to fill. Brother Richardson was born in Boston November 20, 1846. He traced his ancestry through eight generations to Ezekiel Richardson, who settled in Charlestown in 1630. He graduated from the English High School in 1862.

On leaving school he entered the employ of Francis M. Weld, an extensive importer of Chinese and India merchandise, where he remained until 1883, when he was compelled to relinquish active business life by reason of ill-health.

Mr. Richardson was identified with Craft, Capitular, Cryptic and Templar Masonry, as well as the Scottish Rite. He became enrolled in Mt. Lebanon Lodge, Boston, June 12, 1871, and presided over it in 1877-78. He joined St. Andrew's R. A. Chapter, February 27, 1872, and was its high priest in 1880-81. He was elected years ago grand scribe in Grand Chapter.

September 25, 1873, he was admitted to Boston Council, R. & S. M., and was its thrice illustrious master in 1876-77. Seven years later he was chosen to preside over the Grand Council, serving one year.

After passing through the first three bodies of the Scottish Rite he entered Massachusetts Consistory February 28, 1873, and was its commander-in-chief for three years following 1889. At the session of the Supreme Council in Cleveland September 16, 1890, the 33d and last degree was conferred upon him.

He was likewise affiliated with Boston Commandery, K. T., and Aleppo Temple of the Mystic Shrine.

July 12, 1900, he was married to Mrs. Velilla Chase, in the house on Waltham Street, where he lived 56 years. Mrs. Richardson is living, but there are no other near relatives.

Courage

Seek not to walk by borrowed light,
But keep unto thine own;
Do what thou doest with thy might,
And trust thyself alone!

Work for some good, nor idly lie
Within the human hive;
And though the outward man should die,
Keep thou the heart alive!

Strive not to banish pain and doubt,
In pleasure's noisy din;
The peace thou seekest for without
Is only found within.

—Selected.

Note and Comment

There is a growing conviction that Freemasonry should prove its right of existence by its works. It is not enough that Masons should be true to each other—that they should feed their own hungry and ease the burdens of their own destitute—they are not only to be loyal to their lodge and sustain its honor by honest lives, for these are the common demands of humanity everywhere—their field of usefulness should not be thus confined. Masonic principle qualifies for a broader field of action. Freemasonry is a brotherhood—why should its spirit and practice be surrounded with any limit less than that of the whole world?

There was never a time when thinking men were more earnestly seeking methods for the general advancement of humanity. Knowledge is increasing and the ignorant and unfortunate more than ever before are contrasting their condition with the powerful and prosperous. Discontent and strife are common—men and even women resort to force to break down the obstacles that stand in the way of their advancement. Ignorance and selfishness are at the bottom of every disturbance. Education and the practice of Masonic principles are the remedy. Freemasons should think of this and as individuals, if not as an organization, help by their influence to better the condition of humanity. Real brotherhood has no place for selfishness or oppression. It lifts the burden of the oppressed and equitably distributes the blessings of life and removes the cause of strife and will ultimately abolish wars, with their enormous sacrifice of life and property.

The annual meeting of Massachusetts Convention of High Priests was held in Masonic Temple, Boston, Tuesday, March 10. There was a large attendance. Sixteen new members were admitted. The old officers were re-elected and are Warren B. Ellis, president; W. H. H. Soule, vice-president; Richard A. Atwood, treasurer; J. Gilman Waite, secretary; Smith B. Harrington, chaplain; James S. Blake, master of ceremonies; Augustus Ridgeway, conductor; Arthur W. Burr, herald; Simeon Cragin, sentinel.

The officers were installed by Past Grand High Priest Samuel F. Hubbard, with Past Grand High Priest Frederick T. Comee as master of ceremonies.

At the banquet President Ellis read a paper with the title "Melchisedec." In closing the company sang "Sweet Bye and Bye" in memory of Past Grand High Priest John W. Dadmun.

In the will of Charles A. Boynton, recently filed at East Cambridge, Mass., there is a bequest of \$1,000 to the Masonic Home at Charlton, also the same amount for Acacia Lodge of East Gloucester, Mass.

John Abbott Lodge, Somerville, Mass., entertained their women friends February 24 with a banquet, concert and dancing. A company of 400 were present.

Coeur de Lion Commandery, Charlestown, Mass., gave a party for the children February 22. This function has been continued 28 years, and is always a happy occasion. Among those present was Mrs. John B. Lord, one of the committee at the first party. Each child was given a souvenir. There were 300 children and about 200 women in the company.

Among Masonic events near by which did not come in season to mention in our February issue was inspection of Quincy Commandery February 27, which was attended by a large delegation from Cambridge Commandery, under direction of Captain General Hugh M. Tolar, acting commander. This visit was in return of a fraternal visit from Quincy Commandery a year ago. The inspecting officer was Frank L. Gibson of St. Bernard Commandery as deputy grand warder.

The inspection of Cambridge Commandery was made by Grand Lecturer Charles R. Hunt, February 24. Commander Walter C. Wardwell was ill and his duties were performed by Generalissimo Elmer P. Sargent, Jr. There was a large attendance of members and many prominent guests.



Fred B. Ambler

The regular assembly of Boston Council, R. and S. Masters, held in Masonic Temple, Boston, Thursday, February 26, was marked by features of deep interest and contrasting character. It was an occasion of joy and sadness, so pronounced in degree that each for a time held the close attention of the companions, winning cordial co-operation of joyful song and cheerful applause in one case; and in the other the silence of sadness and heart throbs of sympathy as the name of a departed companion was spoken in terms of loving remembrance.

The council was opened at six o'clock. The first feature was an excellent banquet served to about 275 companions. While the banquet was progressing music was furnished by an orchestra and singing indulged in by the companions. The musical features were under the direction of Companions Wesley J. Merrill and Walter L. Tougas and were the inspiration for an hour of social festivity of unusual warmth.

Soon after seven o'clock business was resumed in the Council Chamber. The first object to attract the attention of the companions was the vacant chair of the Master of Ceremonies, artistically draped with symbols of sorrow, expressing, however, the spirit of hope and opening life rather than the idea of death. The back of the chair was covered by a black silk scarf which

reached to the floor, the seat of the chair was covered with another of the same material, which also reached the floor. On the seat was placed a golden basket of deep red azaleas in bloom, interspersed with pussy willows just budding; front of the basket was the collar and jewel of office worn by Companion Ambler and his official baton. The effect of the decoration, which was designed by Companion Frank F. Derby, seemed to be an inspiration for the tribute that was later expressed.

Companion Fred B. Ambler, who has faithfully served Boston Council as Master of Ceremonies, departed this life January 25, 1914. He was highly esteemed by all who knew him and especially appreciated by those associated with him in office.

Thrice Illustrious Master Edward E. Reynolds spoke of him with words of tender regard, and introduced Companion Frederick W. Hamilton, chaplain of the Council, who delivered an address of affectionate tribute to the memory of Companion Ambler.

Dr. Hamilton first gave a brief record of the every-day and Masonic life of the departed, and spoke of the uncomplaining courage with which he endured the slow torture of the disease which he well knew was taking him day by day to the inevitable end. Pointing to the draped chair with the budding blossoms he said they did not mean death but signified the opening of new life and breathed the flavor of love and hope. Companion Hamilton led the thought of his listeners to faith in a resurrection from weariness to rest, from sorrow to joy, strikingly typified by the opening bud and its mature unfoldment in the perfect flower. Another reference to Companion Ambler was made later in the course of the Royal Degree by Companion A. B. Cilley, who, taking up the jewel of the departed companion, spoke words of comfort and hope as found in the beautiful lecture of the degree. The work of the evening was admirably presented in the presence of a large company of companions. It is difficult to find words of praise for the management of Boston Council that have not already been spoken and which are more and more deserved.

A unique entertainment was provided for the brethren of Dorchester Lodge at its meeting March 5 by Worshipful Master William B. Rand. It was a reminder of youthful days—a real snowball party.

At each seat during the banquet there was a snowball, in which was displayed a tiny American flag. Worshipful Master Rand presided, and he, as well as others of the company, wore a hat of colonial shape. The occasion was an observance of the first clash of Americans and British, and an address bearing on the subject was delivered. There was chorus singing by the company, and before the snowballs had melted the members exercised their skill on each other with them.

Gethsemane Commandery, Newton, Mass., gave a successful entertainment to the members and ladies February 23. Souvenirs were given to each lady. There was entertainment, refreshments and dancing. More than 300 were present.

A quarterly Convocation of the Grand Royal Arch Chapter of Massachusetts was held in Masonic Temple, Boston, Tuesday, March 10, at 7 o'clock p.m. Grand High Priest Eugene A. Holton presided. There was a large attendance of officers and members. Rev. Paul Sterling officiated at the Altar.

The Grand High Priest announced the death of Past Grand High Priest Harry Hunt, which occurred January 7, and requested the committee on a memorial to present their report.

Rev. Companion Sterling read a tribute to the life and character of Most Excellent Companion Hunt that held the attention and won the approval of the entire company.

A Past Grand High Priest's Jewel was presented to Grand High Priest Holton. The presentation was made by Past Grand High Priest Samuel F. Hubbard.

In accepting the emblem, Grand High Priest Holton remarked that the jewel, received from the hands of an old friend, formed another link between them. He added that the 34 years which had elapsed since he took office in the rite had been a series of pleasant memories.

Past Grand High Priest Blake read a report on the address of the Grand High Priest, approving of relief sent to the Ohio flood sufferers, congratulating him on the number of official visits he had made, expressing hearty appreciation of his devotion to office and then referring the question of uniformity in the annual convocations of subordinate chapters to a committee.

Grand Lecturer Delano, who was not present at the annual convocation, was installed into office.

A Quarterly Communication of the Grand Lodge of Massachusetts was opened in Masonic Temple, Boston, Mass., Wednesday, March 11, at 2 o'clock p.m. Grand Master Melvin M. Johnson was in the East; Emery B. Gibbs, deputy grand master; Chauncy E. Peck, senior grand warden; Charles S. Proctor, junior grand warden, and other officers in their stations. Past Grand Masters present were Most Worshipful Brothers Edwin B. Holmes, J. Albert Blake and Dana J. Flanders. There was a large company of permanent members and representatives of the lodges of the jurisdiction.

A committee comprising Past Grand Masters Holmes, Blake and Flanders, with Past Grand Wardens Gleason and Abbott, escorted Grand Master Walter L. Williamson of North Dakota to the East.

As District Deputies Ollendorff and Trull, Grand Steward Preston and Grand Pursuivant Fay were not present at the regular installation, they were inducted into their stations.

Allusion was made to the deaths of Past Grand Warden Horace E. Marion, Past District Deputy Charles W. Stodder of the 12th district, and Past District Deputy George P. Whitmore of the 5th district.

The grand master was authorized to issue a charter to Algonquin Lodge of Dorchester, which has been under dispensation about a year.

The grand master delivered an exhaustive address, dealing in a comprehensive manner with the charity fund of Grand Lodge.

W. H. Ponton, past district deputy grand master of the Grand Lodge of Canada, was presented to the East by Grand Marshal Farrington, and expressed his gratification at being received by the oldest Grand Lodge America.

A deputation of the Cryptic Rite, headed by Right Illustrious S. Everett Tinkham, G. P. C. of W., with Past Thrice Illustrious Master Herbert F. Sawyer of Roxbury Council as masters of ceremonies and Thrice Illustrious Master Edward E. Reynolds of Boston Council, made an official visit to Titus Strong Council, Greenfield, March 6.

On arrival the party was met by a committee, comprising Thrice Illustrious Master Charles E. Winslow and Past Thrice Illustrious Master E. Forrest Sweet, and escorted to the hotel, where a banquet was provided for the guests.

The suite of the visiting official was enlarged by Right Illustrious Enoch G. Best, Past Thrice Illustrious Masters William B. Allen and Fred E. Pierce.

When the council ceremonies had closed there was a banquet with addresses by the Grand Council representatives, the master of ceremonies, Thrice Illustrious Master Reynolds, and others.

Wayfarers' Lodge, A. F. & A. M., Swampscott, was formally instituted March 5 by District Deputy Grand Master David G. Bartlet and suite of the 8th Masonic district of Massachusetts. The new lodge starts with 35 charter members, who have been affiliated with Masonic lodges in Lynn.

The organization of Wayfarers' Lodge is the result of a suggestion made last year by Most Worshipful Grand Master Everett C. Benton, who declared while assisting in the laying of the corner stone of the Hadley School that the town should have a Masonic lodge.

The officers of the new lodge are: Edward G. Brown, worshipful master; Clarence E. Cahill, senior warden; Herbert A. Woofter, junior warden; Walter W. Johnson, treasurer; Wilbur L. Woodbury, secretary; Harold W. Loker, chaplain; Lyman R. Stanley, marshal; Clarence B. Humphrey, senior deacon; Walter L. Browne, junior deacon; Frank A. Bucknam, senior steward; C. Edward Newhall, junior steward; Bertram C. Melzard, sentinel; Daniel F. Knowlton, tyler.

The fifth annual Children's Party, under the auspices of Cambridge Commandery, was held February 22. About 300, including adults, participated. Rev. Robert Walker, in the absence of Eminent Commander Walter C. Wardwell, due to illness, gave the welcome.

Past Commander Charles R. Putnam directed the entertainment, which consisted of a Punch and Judy show; vocal selections by Philip Kimball, a boy soloist; readings by John Edward Critche, 5 years old; piano solos by Francis Hoger, a youthful player, and sleight of hand exhibit by Walter I. Cowli Shaw.

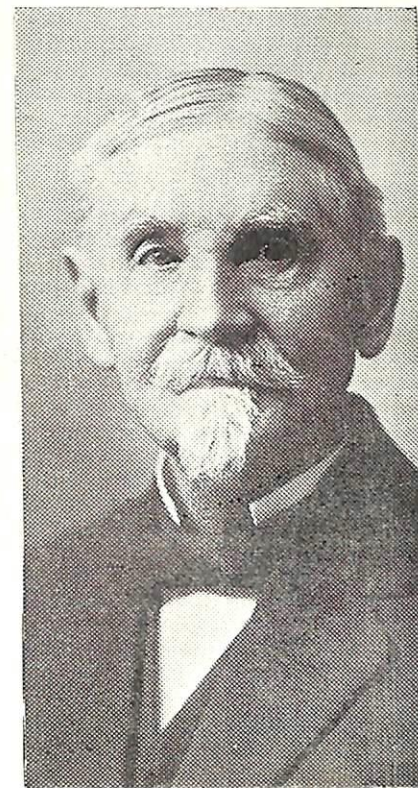
Ice cream, cake and dancing followed until 5 o'clock, and each child went home with a box of candy.

In obedience to a requirement of the Postal Department of the United States we are obliged to print the following:

The Editor, Managing Editor, Business Manager and Publisher of the "New England Craftsman" is Warren B. Ellis. Owners of the stock are: Arthur G. Pollard, Lowell; Estate of Samuel C. Lawrence, Medford; Alfred H. Moorhouse, Brookline; Magdalena Hendrey, Boston; and Warren B. Ellis, Brookline.

Gethsemane Commandery, K. T., Newton, Mass., enjoyed a most successful festive occasion January 21 in a pop concert, with whist and dancing as accessories. More than 300 were present. The affair was in charge of Eminent Commander Charles J. Shepard, Grand Lecturer Asa C. Jewett and A. Sidney Bryant. Commander Shepard extended a welcome to the guests, and a program made up of vocal numbers by Caroline A. Jones and fancy dancing by Mrs. Nellie M. Whitten lasted nearly an hour. The remaining hours were given up to whist and an order of a dozen dances.

There were in the party Past Commander Frank L. Nagle, Past Commander Edwin S. Woodbury of De Molay Commandery, High Priest George A. Miller of Newton R. A. Chapter, Worshipful Master Fred M. Blanchard of Dalhousie Lodge, and Worshipful Master George E. Dale of Pequosette Lodge.



Stephen Berry

Stephen Berry, grand secretary, has the remarkable record of having served the Grand Lodge of Maine fifty-eight years, first as assistant grand secretary in 1856 when his father, Ira Berry, was grand secretary, he held the subordinate position to the time of the death of his father in 1891, when he was raised from the office of assistant to that of secretary.

In recognition of this long and valued service and as an expression of appreciation Brother Berry was presented with a loving cup by Grand Master Elmer P. Spofford at a banquet at the Falmouth House January 20, at which some of the most distinguished Masons of the state were present.

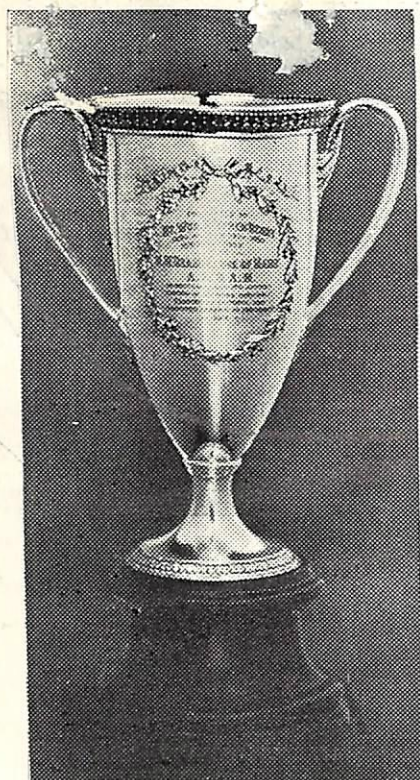
In presenting the cup Grand Master Spofford paid a most glowing tribute to the man he was about to honor. He spoke of the indebtedness of the Grand Lodge for his service and of the love and respect in which he is held by his brother Masons both in the Grand Lodge and the subordinate lodges



Elmer P. Spofford

of the State. During the course of his remarks, Grand Master Spofford dwelt to some length upon Mr. Berry's service, calling attention to the fact that there was at least one Grand Lodge officer present who was not yet born when Mr. Berry first became identified with the Grand Lodge, and that he himself was but seven years old when Mr. Berry became the assistant grand secretary. The Grand Lodge at its last annual communication had instructed him as grand master to arrange during the recess for some event which should serve as a testimonial of that body's deep appreciation of the long service of its secretary, nearly three score of years. The dinner, he said, and the loving cup were the fulfillment of his instructions.

Mr. Berry was deeply affected by the gift and the sentiment expressed in its presentation by Mr. Spofford, and it was with difficulty that he expressed the pleasure which was overwhelming him. His reply was brief, but it told a story of a world of feeling.



A Token of Esteem
Loving Cup Given Stephen Berry

Following Mr. Berry, others who spoke were Past Grand Master Albro E. Chase of Portland, Past Grand Master Edmund B. Mallett of Freeport, Past Grand High Priest Charles B. Davis of Waterville, Rev. W. M. Fultz and Merton L. Kimball of Norway. All spoke in complimentary terms of the service of the secretary.

The inscription on the cup was this:

Presented to

Rt. Wor. Stephen Berry

1856 Asst. Gr. Secy. 1891

by the

M. W. Grand Lodge of Maine

A. F. & A. M.

in recognition of its appreciation of his more than half century of faithful and devoted service to the craft

1913

Deputy Grand Commander Walter F. Medding, officially inspected Sutton Commandery K. T., New Bedford, Mass., February 12. He was saluted by more than one hundred members in uniform.

Eminent Commander Charles S. Coombs said that he had looked forward with delight to the visit of the deputy grand commander and welcomed him into the heart of every member of the commandery, trusting that the friendships he had already formed would be strengthened. For these sentiments the inspecting official expressed his hearty thanks, and while it had been a long time since he had visited Sutton he hoped that as a result of his appearance he would add many to the list of friends then made.

A delegation of 27 members of St. Omar Commandery, Boston, visited Dover, N. H., February 17, intending to surprise St. Paul Commandery. The surprise was not quite complete, but the welcome was cordial.

The Boston deputation was headed by Eminent Commander Eldon A. Clark. Past Commander William Sears, who presided at the St. John's day gathering, was also present.

The visitors presented St. Paul's Commandery a beautiful banner case as a token of appreciation of the hospitality extended to St. Omar Commandery by the former last summer. The presentation was made by Past Commander Harry P. Henderson. Refreshments were served.

A special conclave of Springfield Commandery, K. T., Springfield, Mass., was held in their Asylum Monday, February 9, at 4.30 P.M. The order of the Red Cross was worked.

A banquet was served at 6 P.M., at which time Past Eminent Commander Frank D. Fuller outlined with views of the Luray Cavern, the annual pilgrimage of Springfield Commandery to New York, Philadelphia, Washington, Baltimore, Luray Cavern and Richmond, May 2 to 8, 1914.

The chief interest in the evening was in witnessing the work of the Temple degree by the Past Commanders, Edmund P. Kendrick, G. Frank Adams, George A. Spooner, Edwin A. Blodgett, Henrie A.

Prouty, Thomas C. Hawks, Robert F. Warren, Samuel D. Sherwood, Thomas T. Davee, Orthello K. Merrill, Charles F. Spellman, Albert E. Taylor, Fred H. Weston, Frank D. Fuller, Ralph N. Fowler, Frank O. Hartwell.

Winthrop Lodge, Winthrop, Mass., had the pleasure of witnessing the work done by its past masters, January 22. Past Grand Master Everett C. Benton was the prominent guest of the evening. Especial attention was paid to Past Master Louis A. Wallon, a brother highly esteemed, who was presented with a large framed picture of himself.

Rt. Worshipful Charles G. Bird, who is the district deputy grand master for the local district and senior past master of the lodge, presided at the exemplification.

Worshipful Master David Belcher, Senior Warden George L. H. Stevenson and Junior Warden Frank F. Cook also assisted.

Grand Lecturer Lewis M. Woodbridge began his tour of Commandery inspection with Winslow Lewis Commandery, K. T., Salem, Mass., Tuesday, February 19. He was cordially received by Eminent Commander George W. Blinn.

The annual ladies' night of Mt. Vernon Lodge, Malden, Mass., was held in Masonic Hall, February 19. There was a reception, entertainment, banquet and dance.

Meridian Lodge, Natick, Mass., observed ladies' night, February 11, with a banquet, entertainment and dancing.

In the receiving line were the three leading officers, Worshipful Master and Mrs. George F. McKenney, Senior Warden and Mrs. William A. Laughton and Junior Warden and Mrs. Frank S. Cutting and Prof. Marshall L. Perrin, a former master of the lodge.

Springfield Council of Royal and Select Masters is enjoying a good measure of prosperity under the leadership of Thomas C. Hawks, thrice illustrious master. The work is well rendered and good fellowship prevails. At the Assembly, February 11,

there was a class of candidates. A banquet was in the Banquet Hall where music by the excellent Council band and singing of old-time songs by over two hundred companions made a lively and joyous occasion.

Calvary Commandery, K. T., Providence, R. I., provided a unique entertainment for its members and ladies, Tuesday, January 20. The first feature was a reception at 6 o'clock, then followed an elaborate banquet in the banquet hall, which was specially decorated for the occasion. At the head table were Louis N. Colwell, eminent commander, and Mrs. Colwell; Frederick I. Dana, grand generalissimo of the Grand Commandery, and Mrs. Dana; Everett C. Benton, grand standard bearer, and Mrs. Benton; J. F. Clark, grand master, and Mrs. Clark, and many other prominent Masons.

An orchestra played during the banquet and at its close the entire company adjourned to the Opera House to witness the performance of "The Midnight Girl."

Returning to Masonic Temple at 11 o'clock dancing was enjoyed until after midnight.

Eminent Commander Edward E. Jamison of De Molay Commandery, Boston, with 110 members, paid a fraternal visit to Coeur de Lion Commandery of Charlestown, Mass., Tuesday, February 17, and were most hospitably entertained.

George O. Sheldon, Commander of Hugh de Payens Commandery, K. T., Melrose, Mass., was presented with a handsome Masonic charm, February 19, by the members of the Commandery who attended the Grand Encampment triennial at Denver.

The annual fair of John T. Heard Lodge, Ipswich, Mass., was held in the Town Hall, February 11. It was attended by a large number of people. The hall was very prettily decorated and many pretty booths were arranged about the sides of the hall from which articles were sold. Between 5 and 7 o'clock a supper was served, several hundred people being at the tables. An entertainment and dancing followed.

The committee of John T. Heard Lodge in charge of the fair consisted of Charles F. Damon, chairman; Geo. Hodgkins, Daniel E. Measures, Samuel H. Thurston, Jesse Wade, James S. Robinson, George R. Fuller, Arthur H. Tozer, Edward Cole and Frank R. Starkey.

The committee was assisted by a large number of ladies who took charge of the various booths and tables.

William Ferson, Royal Arch Chapter, Gloucester, Mass., observed ladies' night at Masonic Hall, February 10, for the first time in many years. A concert by Boston talent was followed by dancing, cards and other diversions.

A feature was an artistic souvenir specially designed by Herman W. Spooner of the chapter. The committee of arrangements comprised George H. Bibber, chairman; Everett A. Flye, George Frye Merrill, Louis A. Rogers, John H. Beekman, A. Simpson Lyle, George E. Cameron.

The installation of the officers of Samoset, R. A. Chapter, Plymouth, Mass., in January was an occasion of more than common interest due to the personality of the installing officers, both of whom are well known in connection with the capitular rite, and one, Rt. Ex. Edwin L. Crandon, past deputy grand high priest, especially fitted for the service by his relation to Plymouth at his native town. No one, other than the installing officers, knew who was to fill the position of captain of the host, and much pleasure was expressed when Most Ex. Comp. Charles D. Burrage, past grand high priest, appeared in that capacity.

The installing officers were conducted to the East by Ex. Comp. Charles C. Doten, the oldest past high priest of Samoset Chapter.

Following the installation remarks were made by the installing officers. Most Ex. Comp. Burrage gave an interesting account of the lectures of more than a century ago. After the chapter was closed, refreshments were served and a social hour followed.

The officers of the Chapter are: Frank H. Carver, high priest; Chas. E. Ames, king; Henry W. Royal, scribe; John B. Wash-

burn (P. H. P.), treasurer; Chas. A. Strong, secretary; Henry L. Stegmaier, chaplain; John W. Churchill (P. H. P.), captain of the host; George L. Gooding, principal sojourner; Earl W. Gooding, royal arch captain; G. Vernon Bennett, Chas. F. H. Harris, and E. A. J. Kingan, masters of the veils; Herbert W. Clark and Wm. H. Morton, stewards; John H. Damon, organist; Thomas S. Diman, Tyler.

The lodges of Illinois appear to exercise due caution in accepting candidates for the degrees. We notice the rejections for the quarter ending February 28, 1914, are 363. This information, giving the names of the rejected candidates, is sent to each lodge; also the names of those suspended, expelled and reinstated.

The Grand Lodge of Illinois is having prepared a complete card index of the individual Masons of the State, with their Masonic records.

At the January Communication of Dalhousie Lodge, Newtonville, Mass., the members and visiting brethren had the privilege of listening to an interesting and instructive lecture by Brother Edward J. Cox, entitled "Freemasonry During the Revolutionary War." Many interesting and patriotic incidents were mentioned, also the connection of Washington, Franklin, Lafayette, and many of the officers of the Continental service with Freemasonry.

There was a large attendance, including representatives of fifteen suburban lodges.

An interesting incident of the occasion was an exhibition of a glass that had often been touched by the lips of Washington. It is the property of Bro. Edw. E. Morgan, secretary of the lodge, whose wife had inherited it from a member of Washington's staff.

Brother Cox has a lecture on "The Evolution of Masonry." He will deliver either or both, also several on other subjects, on application.

At a regular communication of Revere Lodge, Boston, Mass., February 3, Worshipful Master John H. Blodgett invited the past masters to occupy the chairs dur-



George T. Ambrose

ing the work of the third degree and let the younger brethren witness a specimen of what the older brethren consider good work.

The senior past master, Worshipful Brother George T. Ambrose, who presided 1867-8, represents the period before the Grand Lodge had established the work of the present day. It was at the time when Dana J. Bancroft, who was assisted by Cephas Brigham and Alfred F. Chapman as grand lecturers, dictated what should be accepted as correct ritual, and sometimes with a positiveness that was hardly warranted in view of the variations of successive years.

Worshipful Brother Ambrose was assisted in the work as follows: Rt. Wor. Charles H. Ramsay, 1896-7, as senior warden; Royal Whiton, 1898-9, as junior warden; Henry N. Rice, 1902-3, as treasurer; Sumner L. Stackhouse, 1904-5, as secretary; John H. Blodgett, 1913-14, as marshal; George F. Wright, 1881-2, as senior deacon; Charles W. Bascom, 1900-1, as junior deacon; Francis J. Whilton, 1911-12, as senior steward; John G. Godding, 1908, as junior steward.

The work of the past masters bore evidence that they had not forgotten their duties or how to render the work in an impressive manner, especially may this be

said of the senior officer who filled the master's station with the dignity and rendered the work with the accuracy and seriousness characteristic of a half century ago. The brethren of Revere Lodge were cordial in praise of all who assisted in the exercises of a very pleasant evening.

After the work a social hour was spent in the banquet hall.

Edwin R. Smyth, a well-known and much respected Mason, died January 17. He was born at Provincetown, Mass., in 1835, but has lived in East Boston for more than 50 years. He was for quite a period employed as sub-agent by the Massachusetts Society for Prevention of Cruelty to Children; previous to that with the Board of Health.

At the time of the great fire in Boston he was a member of the Police Department. He retired from active business six years ago. He was much interested in Masonry and 31 years marshal of Hammett Lodge, holding the office at the time of his death. He was a member of St. Paul's R. A. Chapter, Boston Commandery K. T., Massachusetts Consistory, Scottish Rite; and outside of Freemasonry, of Aleppo Temple, Mystic Shrine, the Eastern Star and of the Order of Odd Fellows. His funeral was held in Masonic Temple, East Boston.

Rev. R. Perry Bush, D.D. and Rev. T. J. Farme conducted the funeral exercises, which were followed by the Templar burial service by Boston Commandery, Frederic C. Graves, eminent commander. Music was furnished by the Schubert Quartet.

The bearers were Wor. Bro. Smith, past master of Hammett Lodge; Almon B. Cilley, of Massachusetts Consistory; Moses Plummer, of St. Paul's R. A. Chapter, and George A. Shackford, of Aleppo Temple, Mystic Shrine.

Among the brethren present on the occasion of the official visit of District Deputy Grand Master Alvah H. Place to Safford Lodge, Dover, N. H., February 4, was Lucius Paul of Somersworth, the oldest Mason in New Hampshire, being near his ninety-sixth birthday anniversary. Mr. Paul is a cousin to the late Moses Paul

for whom Moses Iaul Lodge, A. F. and A. M., is named. Mr. Paul enjoyed the very much and was greeted by friends, and several of the young men introduced to him. His friends who accompanied him said he is active about his work every day, and shovels snow as briskly as the younger men of Somersworth.

At the close of the work, a banquet was served, nearly 150 having places. Among the guests were about 30 master masons of Somersworth.

Omar Grotto, No. 38, Mystic Order of Veiled Prophets of the Enchanted Realm, held its second ladies' night of the season Friday, February 27, in Howe Hall, Boston. Fully 400 Prophets and their women friends were in attendance.

An excellent concert was given, which was followed by dancing.

The Veiled Prophets are said to bear the same relation to the third degree Masons as the Mystic Shrine does to the thirty-second degree Mason. Each of these bodies are expected to contribute occasions for good fun and good fellowship.

The two Masonic lodges of Waltham, Mass., paid a handsome compliment to Grand Master Melvin M. Johnson by uniting in a reception which was given in the Masonic apartments at Newton for want of sufficient accommodation at Waltham.

Grand Master Johnson is a member of one of the Waltham lodges, Monitor, the other Isaac Parker cordially united in the special recognition of their distinguished former fellow townsman. There were present more than 400.

In the receiving line were Worshipful Master Louis A. Phillips of Monitor Lodge and Mrs. Phillips, Worshipful Master Arthur N. Burke of Isaac Parker Lodge, Grand Master and Mrs. Johnson, Deputy Grand Master and Mrs. Emery B. Gibbs, District Deputy Grand Master and Mrs. William O. Hunt, Grand Marshal and Mrs. William M. Farrington.

Mr. and Mrs. Johnson, parents of the grand master, were first in the procession. Senior Warden Tebbets of Monitor accompanied Mrs. Johnson and Junior Warden Sawyer of Monitor was with Mr. Johnson.

After a collation there was dancing, with Past Master E. C. Elwell of Isaac Parker Lodge as floor director. While this was in progress in the main hall a program was given by Mrs. Grace S. Cole, reader, and a vocal quartet.

George P. Whitmore, widely known in Masonic circles and a resident of Newton, Mass., died February 22.

Brother Whitmore was a past master of Dalhousie Lodge, a member of Newton R. A. Chapter and Gethsemane Commandery, K. T., and a past district deputy grand master. For 18 years he was president of the Newton Masonic Hall Association. He was 64 years old.

An immense crowd of brethren that filled the apartments of the Scottish Rite in Masonic Temple, Boston, to their utmost limit, witnessed the conferring of the 27th grade in Massachusetts Consistory, Friday, February 27.

The exemplification was under the direction of Joseph A. Bryant, first lieutenant commander, who was assisted by a large number of brethren, including many prominent Masons of every Rite.

A large number of visitors represented each of the New England States and some of the far distant West.

James S. Blake, grand lecturer, with Past Commander Henry H. Litchfield of Boston Commandery, as deputy grand warden, represented the Grand Commandery of Massachusetts and Rhode Island at the official inspection of Joseph Warren Commandery, K. T., March 2.

There was a banquet at 6, after which the grand lecturer was extended a welcome by Eminent Commander Arthur L. Foster. Following an exemplification there was an address by the inspecting officer.

The Knights Templar Commanders' Association held one of their enjoyable meetings at Young's Hotel, February 26. In the absence of President Frank L. Nagle, Vice-President James S. Blake presided.

Eminent Commander George O. Sheldon of Hugh de Payens was chorister, and he and J. Frank Child and ex-President Chase

contributed vocal numbers. John M. Flockton gave a cornet solo.

A memorial of Past Commander Harry Hunt was read by Commander Sheldon of Hugh de Payens and one of Past Commander Richard Beaching by Past Commander James M. Simpson of William Parkman.

New Hampshire Consistory conducted a most successful ladies' night in Nashua, February 13. The last occasion of this kind, held five years ago, was still in the memory of those who were present at that time, and resulted in fully 200 attending.

Dinner was served at 6.30 o'clock, followed by a charming entertainment. This was followed by dancing until 1 o'clock.

The general committee in charge of the arrangements consisted of Charles W. Howard, Walter G. Africa, Horace E. Osgood, George W. Currier, Walter F. Norton and Eugene P. Johnson.

The annual official visitation and inspection of Trinity Commandery, Knights Templar, Manchester, N. H., was conducted February 10 by R. E. Grand Commander Alonzo M. Foss of Dover. The exercises were held in the asylum of the commandery, more than 180 being present.

It was a special conclave of the commandery and the Sir Knights were present in full Templar uniform. Selections were rendered by the Schubert quartet of Boston, and a banquet to the grand commander followed.

The officers of Trinity Commandery are William McElroy, eminent commander; William E. Felch, generalissimo; John H. Wales, captain general; Frank C. Livingston, senior warden; Frank L. Way, junior warden; Elmer D. Goodwin, prelate; James H. Weston, treasurer; George I. McAllister, recorder; George A. Lovejoy, standard bearer; Halbert N. Bond, sword bearer; Minot T. Phelps, warder; George E. McClintock, third captain of the guard; John E. Blanchard, second captain of the guard; Edward H. Fogg, first captain of the guard; John Gillis, sentinel.

The members of Red Mountain Lodge of Sandwich, N. H., were entertained by Bear Camp Chapter, No. 48, O. E. S., in the evening of Washington's Birthday.

A banquet was served at P. M. Dr. Fred Bryer was toastmaster, and the following toasts were responded to: Our Country, Dr. A. B. Hoag; George Washington, Julius Ulman; Masonic Lodge, J. S. Quimby; Eastern Star, Lydia C. Hoyt; Father Time, Mrs. Daniel Sherman; the American Eagle, Bessie Smith; Secret Societies, Col. C. B. Hoyt; Our Guests, Leon Smith; Need of a Hall, Florence Hoyt.

The upper hall was decorated appropriately for the celebration and a most enjoyable time was spent by all.

Horace Eugene Marion, for nearly 35 years a physician in Brighton, Mass., died of heart disease February 8, at the age of 71 years. He was made a Mason in 1871. He was past master of Bethesda Lodge, past deputy grand master and past junior grand warden of the Grand Lodge of Massachusetts. He was active in many societies and highly regarded in all.

At the February assembly of Mt. Olivet Chapter of Rose Croix in Masonic Temple, Boston, a tribute to the memory of George S. Carpenter, 33d degree, was paid by Benjamin S. Frost, most wise master, and by Rev. George J. Prescott, past master of Columbian Lodge, with which Mr. Carpenter was affiliated.

There was a large attendance of brethren. The conferring of the 18th degree on a large class of candidates was of the usual high standard of excellence.

The Scottish Rite Bodies of New Hampshire held their mid-winter meeting at the Masonic Temple, Nashua, January 15, in the afternoon and evening. There was a large number of prominent Masons in attendance from throughout New Hampshire and the portion of Massachusetts in the jurisdiction. It was one of the most brilliant gatherings of the craft for the mid-winter meet for years.

Between the afternoon and the evening sessions an elaborate banquet was served, and during the workings of the degrees music was furnished by the Schubert male quartet of Boston. All participating in the musical program were 32d degree Masons.

Joseph Warren Commandery, K. T., Roxbury, Mass., provided an entertainment for their women friends, Thursday, January 22, that was highly gratifying to the party of 250 gathered in the Masonic apartments. The program included vocal and instrumental music, readings and dancing. Many guests, representing sister commanderies, were present. The executive committee consisted of Commander Arthur L. Foster, Generalissimo Arthur T. Reed and Captain General Edwin H. Oliver.

The O. D. C., X-Z-Ma advertisement on another page, at first sight, suggests the thought that a new secret society has made its advent and the striking initials are the mystic symbols of hidden knowledge. They are indeed symbols of knowledge, not of mystic ceremony in dark caverns of the earth, or behind the tiled door of the Lodge, but symbols of knowledge of a remedy for one of the most annoying discomforts that afflict mankind. The editor can commend it. You may learn all about it by addressing the company at their office, 33 West Street.

Among events of Masonic interest that have transpired in Quincy, Mass., during the past season none are more notable than Veterans' Night in Rural Lodge, in Masonic Hall, Thursday, March 5, when the brethren assembled to greet their elder brethren and especially to honor Brother Francis P. Loud, who this month completed 50 years as a member of the lodge. The arrangements were in charge of Worshipful Master H. Everett Crane and Brother Frank F. Prescott.

The list of veteran members, with dates of admission to the lodge, is as follows: Franklin Curtis, October 21, 1858; *Albert Keating, January 29, 1863; *Francis P. Loud, March 31, 1864; *Charles E. Pierce,

August 25, 1864; Edward Whicker, August 3, 1865; *Richard M. Sanborn, March 1, 1866; Anthony Dyke, June 13, 1867; Warren H. Foss, December 24, 1868; John W. Hersey, September 8, 1870; *Henry D. Studley, February 15, 1872; George S. Paterson, September 12, 1872; Richard Folson, January 29, 1874; *Dr. John A. Gordon, June 25, 1874; James McGilian, November 29, 1874, and *James F. Merrill, February 14, 1889. The seven marked with an asterisk were present and were welcomed most cordially by the Worshipful Master and invited to seat at his left when he introduced them individually saying, Membership in Rural Lodge can be recommended to all who would live to a good old age. He doubted if there is another lodge of Masons in Massachusetts with six members who took their degrees 50 years ago. Marriage can also be recommended to members of Rural Lodge because the three oldest members have to-day their helpmates of their youthful days.

Brother Francis P. Loud completes 50 years in Rural Lodge this month. His wife is also living, and it was in 1907 that they observed their golden wedding.

To Brother Franklin Curtis belongs the distinction and the honor of being the oldest member of Rural Lodge. It was on October 21, 1858, over 55 years ago, that he was admitted, when Charles Breck was worshipful master.

The oldest in years among the members is Brother Anthony Dyke of South Braintree, who will be 96 years old in September. It was not prudent for him to attend the meeting.

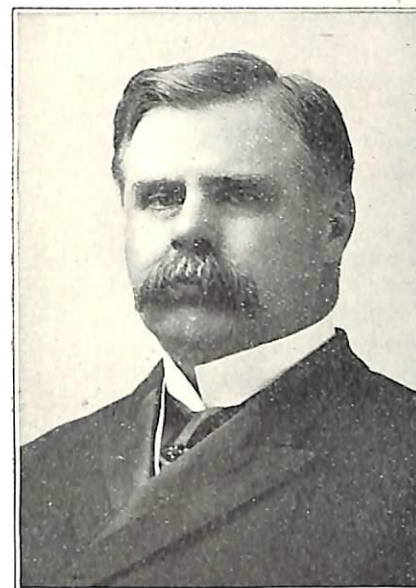
Brother John A. Gordon was the youngest veteran present, having seen but 40 years of Masonry.

A short sketch of the lives of each of the brethren was given. Among them we note reference to Brother Charles E. Pierce, who has long been prominent in Templar Masonry and widely known otherwise by his connection with the newspapers of Boston.

Worshipful Master Crane presented bouquets of choice flowers to the 50-year veterans, and Brother Pierce thanked him on behalf of the brothers. It was the pleasure of many of the members to greet personally these veterans, and congratulate them.

We extend our cordial thanks to "Rob Morris Bulletin" of Denver, Col., for their generous suggestion to the reader: "Brethren who are interested should send two dollars to the New England Craftsman for a year's subscription."

Grand Master Arthur MacArthur is already making plans for the triennial encampment of 1916 at Los Angeles, Cali-



Arthur MacArthur

fornia. He visited that city last month, attended by Past Grand Master Moulton, Grand Captain General Chamberlain and others, in the interest of the great event. He shows his enthusiasm in the statement:

"The 1916 grand encampment of Knights Templar in Los Angeles will be the greatest encampment in the history of the order. There were 10,000 Knights Templar in Denver last year, and most of them were accompanied by relatives. Many more will come in 1916 to this superbly beautiful city."

Although two years and three months must roll by before the encampment throngs assemble, the magnitude of the host is so great that it has cast its shadow far ahead,

and sixteen of the highest officers of the Knights Templar have visited Los Angeles to make preparations for the reception of their followers.

The Alexandria Hotel was selected as headquarters.

Said Past Grand Master Moulton of Chicago:

"I have witnessed two encampments at San Francisco and they were largely attended, but this one in Los Angeles will be undoubtedly a much larger affair. We are making plans for a record-breaking encampment and feel that we are not beginning too soon in order to ensure its success in every detail."

A surprisingly large attendance may be expected from the southern states, according to Grand Master MacArthur, who has just finished a tour of that territory, visiting New Orleans and many other of the leading cities of the south. As usual there will be big delegations from the eastern and central states. Efforts will be made to ensure the attendance of commanderies from every city and large town of the Union.

The Grand Lodge of Massachusetts was represented at the annual meeting of the Washington Monument Association at Alexandria, Va., Monday and Tuesday, February 23 and 24, by Past Grand Master J. Albert Blake and Past Deputy Grand Master William H. L. Odell. Grand Master Thomas J. Shyrook of Maryland presided. Twenty-six States were represented by delegates. Vice-President Marshall was escorted by a delegation of the representatives to Mt. Vernon on Monday afternoon, where he deposited a wreath on the tomb of Washington. A grand banquet was given on Monday evening, which was served by the members of Martha Washington Chapter, O. E. S., dressed in the costume of colonial days. Speeches were made by several distinguished Masons, including Vice-President Marshall. The Association is striving to raise \$1,000,000 to erect and maintain a memorial building in honor of George Washington.

All Sorts

A true man finds so much work to do that he has no time to contemplate his yesterday's; for to-day and to-morrow are here with their important tasks.

—Mary Antin.

Tom—He certainly rose from the ranks.
Jerry—So?

Tom—Yes, he used to be a cigar-maker.
—California Pelican.

"Is your wife a baseball fan?"

"Yes. She doesn't follow the fine points of the game. But she gets very indignant if the visiting club has prettier uniforms than ours."—Washington Star.

Higgins—My wife says if I die she'll never marry again.

Spriggins—Evidently she thinks there is no man in the world like you.

Higgins—On the contrary, she's afraid there is, and that she'd get him.

"Pa?"

"Yes, Willie."

"Teacher says that we are here to help others."

"Of course we are."

"Well, what are the others here for?"

Sillicus—I never send a man on a fool's errand.

Cynicus—No; it's a better plan to go yourself.

Old Lady (to beggar at door)—What's this soiled paper? You'll have to tell me what it says, for I haven't my glasses.

Beggar—Please, mum, it says I am deaf and dumb, and can you spare me a few cents.

"I belave," declared the Irishman, "that me youngest son's born t' be a surgeon."
"Phwat leads ye t' say that?" asked his friend.

"Oi caught him usin' th' scissors on a book Oi'd lately bought, an' before Oi c'd stop him he cut out th' appindix."—Bohemian.

Make it a point to do something every day that you don't want to do. This is the golden rule for acquiring the habit of doing your duty without pain.—Mark Twain.

Coroner—You say you told the servant to get out of the house the minute you found it was on fire and she refused to go?

Mrs. Burns—Yes. She said she must have a month's notice before she would think of leaving.—National Food Magazine.

Dick—I'll warrant those suffragettes who are breaking windows are homely girls.

Tom—Very likely. If they were pretty they'd be satisfied with breaking hearts.

Lover—Darling, I am the sole heir of a rich uncle. All this wealth I lay at your feet. Will you marry me?

The Girl—No, Archie. But tell your uncle I'll consider such—er—a proposal from him.
—Judge.

The following epistle was sent by an angry tenant to his landlord:

"Dear Sir:

"I want them sellar steps fixed right off. My wife fel down last nite and like to broke her dam neck. Please send blumbber and figs our bath tub it will soon be time for us to use him agen and oblige.

"Yours trule,
"_____."

He—If I should kiss you, I suppose you'd go and tell your mother.

She—No, my lawyer.

"I always did make a hit with the women," bragged Henry VIII.

"With your wit, sire?" murmured the obsequious courtier.

"No," answered the monarch, with a sly smile, "with an ax."—Baltimore American.

She—It's the hardest work to get Alice to sing.

He—Well, I suppose the poor girl doesn't like to hear it any better than the rest of us.

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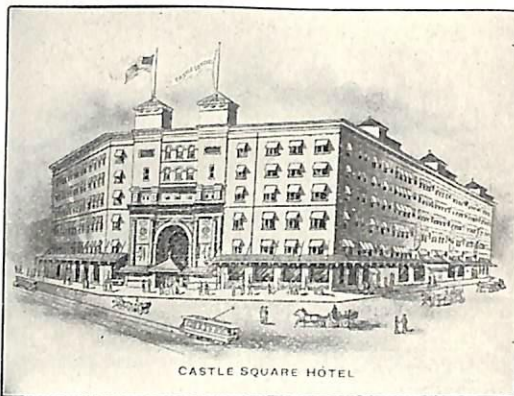
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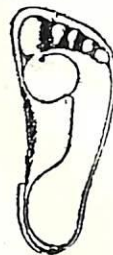
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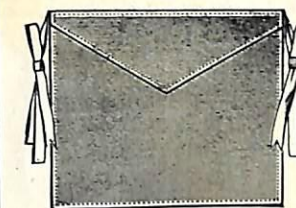


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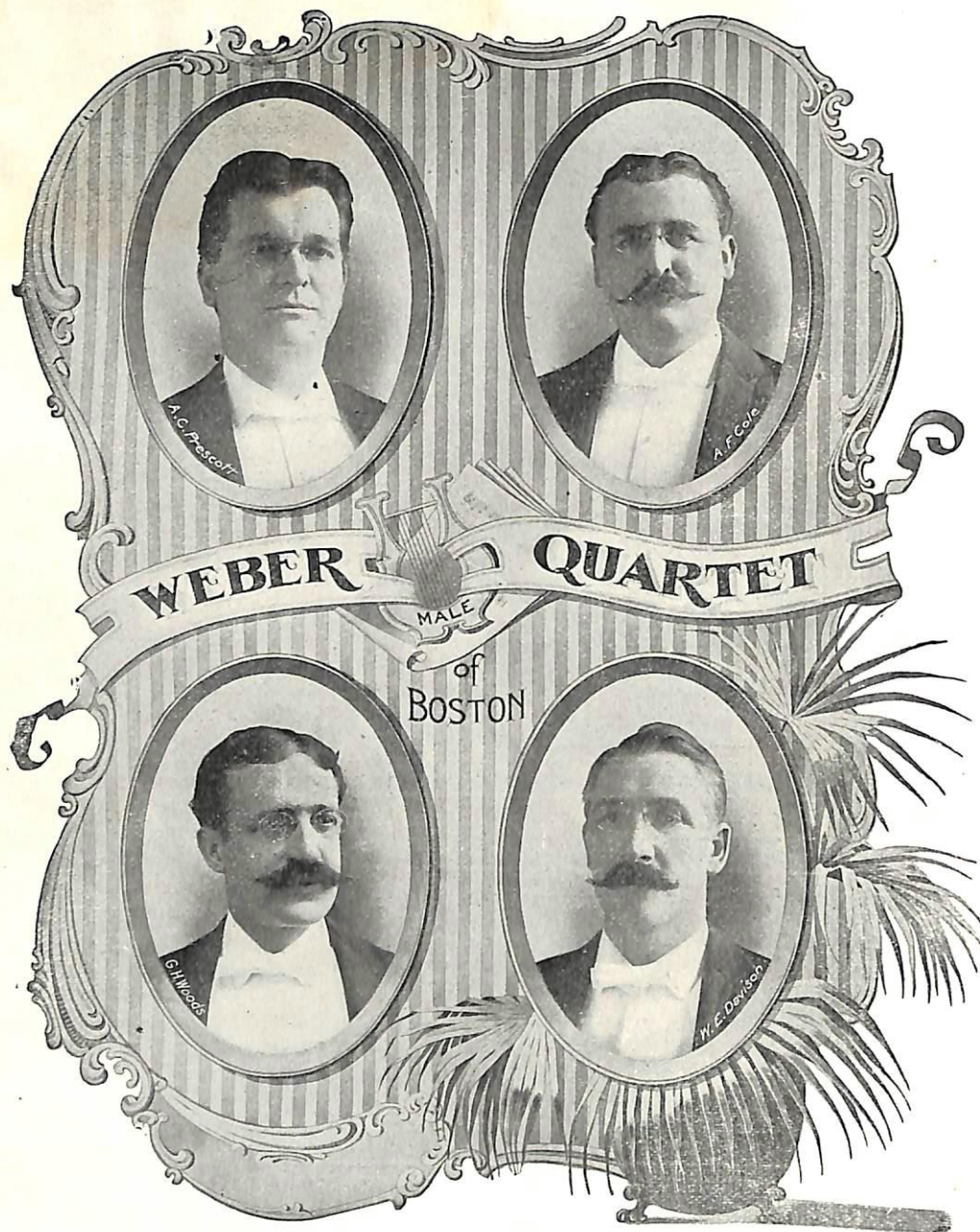
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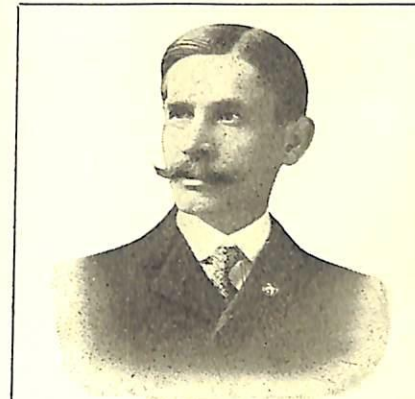
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